

THE
LECTURES



DELIVERED BEFORE THE
AMERICAN INSTITUTE OF INSTRUCTION,

AT

NEW BEDFORD, MASS., AUGUST 23, 1859,

INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

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CONTENTS.

	Page.
JOURNAL OF PROCEEDINGS,	v
LIST OF OFFICERS,	lxi
ANNUAL REPORT,	lxviii

LECTURE I.

PRIMARY SCHOOLS. By CHARLES NORTHEND,	1
---	---

LECTURE II.

AIDS TO THE STUDY OF THE CLASSICS. By E. D. SANBORN,	31
---	----

LECTURE III.

THE SCHOOL THE ALLY OF THE PULPIT. By JOHN P. GULLIVER,	65
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AMERICAN INSTITUTE OF INSTRUCTION.

THIRTIETH ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

NEW BEDFORD, AUGUST 23, 1859.

THE Institute assembled in the City Hall, and was called to order at 2½ o'clock, P. M., by JOHN D. PHILBRICK, Esq., the President.

The Divine blessing was invoked by the REV. MR. CRAIG, of New Bedford.

The records of the last Annual Meeting were read by the Secretary, and approved by the Institute.

HIS HONOR MAYOR NYE then cordially welcomed the Institute to the hospitalities of the city, in the following words : —

Mr. President : — To me has been assigned the pleasant duty of bidding you, and through you the American Institute of Instruction, on behalf of the City Government and my fellow citizens, a cordial and hearty welcome. I desire, on behalf of those I represent, to thank the Board of Directors for the honor conferred in designating the City of New Bedford as the place for holding this, the thirtieth annual meeting of the Institute. The great work of Popular Education, for the advancement of which this organization was formed, also received the early attention

of our citizens, and continues to be cherished with unabated interest. In this connection it may be proper for me to state a fact, which at this time is particularly interesting, in view of the recent legislation of the State. As early as the year 1824, or 1825, our Public Schools were established; the great disadvantages of the district system were early seen. About twenty years ago, the system was abolished, and the *town* and the *town's committee* placed in charge of the Schools; thus did the town of New Bedford anticipate by more than twenty years the recent action of the General Court. The superiority of female teachers for the younger classes of children was early determined, and, soon after the abolition of the district system, a change in the general arrangement of the schools was made, by which a much larger proportion of female teachers was introduced. The principle has always been acted upon, and, at this time, about one hundred teachers are employed by the city, about ninety of them are females. As an auxiliary to our Free School System, the city of New Bedford, I believe, may justly claim having established the first Free Public Library in the State, from which books were delivered. Be assured, sir, it is the desire of our citizens to make your stay pleasant and agreeable, while, at the same time, they anticipate for themselves much pleasure and profitable instruction. Allow me again to renew to the members of the Institute, on behalf of my fellow citizens, a cordial and hearty welcome.

MR. PHILBRICK replied to this address, thanking the Mayor for his welcome to the Institute, which, he said, had come here to accomplish no private ends, but for a great public cause; not merely to enjoy a holiday, but to benefit and to be benefited. He trusted the exercises would be such that the citizens of New Bedford would

feel that they had received an equivalent for the pains, expense, and trouble incurred.

Addressing the Institute, he said that its progress for the thirty years of its existence had been onward and upward, and it now stood upon an eminence from which it could survey the past, from its earliest history. He alluded to the great changes which had taken place since 1830, in the means of education, and congratulated the Institute on the part it had taken in facilitating this progress. * It was assembled under encouraging and gratifying auspices. He hoped that every one present would exert himself to bring about a successful result.

On motion of MR. STONE, of Plymouth, Messrs. Grosvenor, of Dorchester, and Sheldon, of West Newton, were appointed a Committee to attend to seating of the audience.

At 3 o'clock the Introductory Address was delivered by GEORGE B. EMERSON, LL. D., of Boston. Subject — "*The Forest and the Garden.*"

At the close of the lecture, MR. CONGDON, Chairman of the Local Committee, announced that those who were not provided with accommodations could be supplied by calling at the City Library.

MR. THATCHER, teacher of Music in the Public Schools in New Bedford, with a trio of young ladies, favored the Institute with a song.

The Chair announced that the evening session would be held at the Baptist Church, in Williams Street.

The President read a communication from the Trustees of the Free Public Library, through ABNER J. PHIPPS, Clerk of the Trustees, inviting the members of the Institute to visit the Library Rooms, at such times and as often as may suit their individual convenience.

On motion of MR. BULKLEY, of Brooklyn, the invitation was accepted.

On motion of MR. BATCHELDER, of Salem, the Chair appointed Messrs. Batchelder, of Salem, Bulkley, of Brooklyn, and Phelps, of New Haven, a Committee on Teachers and Teachers' places.

On motion of MR. GREENLEAF, of Brooklyn, the subject of Mr. Emerson's lecture was taken up, and discussed by Messrs. Greenleaf, of Brooklyn, Emerson, of Boston, Batchelder, and Crosby, of Salem, and Wetherell, of Boston.

MR. STONE, of Plymouth, moved that a Committee of seven be appointed by the Chair, to nominate a list of Officers for the ensuing year.

The motion prevailed.

The Chair notified the Board of Directors, to meet at 7½ o'clock, at the place of the evening meeting.

Adjourned.

EVENING SESSION.

The Institute was called to order by the President, at 8 o'clock.

Prayer was offered by the REV. MR. GIRDWOOD, of New Bedford.

An Anthem was sung by a choir under the charge of MR. THORUP, of New Bedford. MR. HERVEY, officiating at the organ.

The President announced the following gentlemen as a Committee on Nominations — viz., A. P. Stone, of Plymouth, T. Brown, of Toledo, James Cruikshank, of Albany, J. W. Allen, of Norwich, J. A. Page, of Boston, E. H. Sawyer, of Concord, and John Kneeland, of Roxbury.

A lecture was then delivered by PROF. JAMES D. BUTLER, of Madison, Wis., on the "*Claims of the Classics.*"

The President notified the Committee on Nominations,

to meet at the City Hall, at 8 o'clock, on Wednesday morning.

The Choir again favored the Institute with an Anthem.

On motion of MR. STONE, the Institute adjourned, to meet at 9 o'clock, in the City Hall.

WEDNESDAY MORNING.

The Institute was called to order at 9 o'clock, by the President, agreeable to adjournment.

The meeting was opened with prayer, by REV. J. T. BENTON, of New Bedford.

MR. BATCHELDER, for the Committee on Teachers and Teachers' places, made a partial report.

The discussion of the question, "*Is it expedient to recognize the use of the Bible by Pupils in the Public Schools,*" being next in order upon the programme, it was taken up.

REV. B. G. NORTHRUP, of Saxonville, first took the floor.

He said: — I should take the affirmative of the question, with the single limitation that there should be no coercion with reference to reading the Bible in the public schools, by any who have, or profess to have any conscientious scruples against reading the Bible in the common English version. It is believed that, with tolerably judicious management, these exceptional cases would be few. I would invite our Catholic friends, from whom this objection would be supposed to emanate, to come into our schools, not on a Protestant footing, not to receive a Protestant education, but to come on common ground. I believe that the Bible, in the common English version, is not a sectarian book; it is, if any be, a national book; it is the book which made our Puritan fathers what they were; which has made Massachusetts and New England what it is; and our country what it is.

I would have the children in our schools educated, not as Baptists, not as Methodists, not as Congregationalists, or Catholics, or Quakers, but as Americans, as members of one great, common brotherhood, as children of one common Father to become affiliated more and more, and assimilated by mutual interests and common ties. And I would hold to the reading of the Bible by the pupils instead of the teachers, for three reasons, which I need, before this intelligent audience, only state. First, this plan will secure better attention from the pupils of the school; it will make a deeper impression, and awaken deeper interests; and third, as a consequence of the two conditions, it will be far more likely to be remembered.

Why shall not the Bible be read by pupils? One objection which I have heard, and which I need not discuss at length before this audience, is, that the Bible is too sacred a book to be familiarly used by pupils of the public schools. It seems to me this is an objection, theoretical in its character, and not sustained by facts or experience. The Bible was the school-book among the ancient Hebrews more characteristically than among any other people on the face of the earth. The sacred books of all false religions are used as school-books, so far as they have anything worthy of the name of education, and of schools; and by being so used, greater reverence is inspired for them.

The practical question before us, in reference to the use of the Bible in the public schools, is the same as it would be with respect to any other text-book, What is its educational value? The first question which the teacher asks respecting any book is, What is its educational power or influence? The Bible, examined in this light, has claims beyond those of any other book. It is sometimes said that the influence exerted by the book, in the

little time in which it is read, is too little to be considered. But who can estimate the influence of the Bible in our country? To many of the children, the influence they receive from it in school, is the only influence from it which they ever have. When we consider what Luther was, up to the time that he was instructed by the Bible, shall we undertake to estimate its influence? Said Webster, "I owe more to the Bible in the work of my intellectual education, than to all other books put together." The same sentiment, in substance, was repeated by the late lamented Rufus Choate. The same sentiment by a great statesman of the West, whose books were Robinson Crusoe, Pilgrim's Progress, and the Bible.

What is the educational influence of the Bible? It is, in a remarkable degree, to develop all the faculties of the human mind; first and pre-eminently, the conscience, the first faculty in importance as well as first to be educated in the order of time. The Author of mind has perfectly fitted the Bible to be the educator of the human heart. Before this audience, I need not say a word as to the paramount importance of this training. Teachers are not aware, how early children are susceptible of receiving from the Bible the deepest and most lasting impressions. It is fortunate that our laws, in this Commonwealth, require not only the daily reading of the Bible in the common English version, but the faithful inculcation of the great commands and comprehensive principles and duties of Christianity,—not sectarianism in any form. That we do not want; that we will not have. We do not desire dogmatic theology in the public schools. Those laws never had so strong a hold on the principles and feelings of the people of the Commonwealth, as at the present time. When lecturing some time since, in Concord, I was pleased to see that these laws, and extracts from the

Revised Statutes, pertaining to religious instruction, had been printed by the late Mr. Samuel Hoar, at his own private expense, and posted in all the schools in the town. I could wish that by the liberality of the State or towns, this beautiful epitome of the instruction and use of the Bible, could be posted before the eyes of all teachers and pupils in the Commonwealth, and, so far as legal enactments will allow, throughout the country.

The Bible is fitted to be the educator of the imagination. Our orator last evening (Prof. Butler) told us, in the exceedingly attractive address, of his indebtedness to classical literature. The greatest of modern critics says, Hebrew is sublimity by birth. But it is said that the pupils may not be able to appreciate this power. But I ask you what has done so much to develop our imaginations as the stories, the parables, the biographies, of the Bible? Those beautiful stories, which, perhaps, a now sainted mother read to us before we were able to read them ourselves. The Bible has done more to develop the imagination than all other books; this may be affirmed without fear of contradiction. In the case of Milton, not only his themes, but his conceptions, phraseology and illustrations were derived from the Bible. Allusion was made last evening to the indebtedness of Shakspeare to classical literature, contrary to the common impression. Without denying that statement, it is evident that he was far more indebted to Hebrew literature.

So the truths of the Bible, rightly taught, are fitly calculated to develop other faculties. Memory is strengthened by it in a remarkable degree. What truth is so fitted to enchain the attention, or bear so much of repetition?

MR. GREENLEAF, of Brooklyn, followed, and said, —
This question, of the objection of anybody to the use

of the Scriptures in schools, is of recent origin. A few centuries back, the missionaries who were sent out to convert our Saxon forefathers, were directly enjoined to cause the Scriptures to be translated into the language vernacular to the people. I have in my hand the original rule given, taken from the history of the time. It is in the Latin tongue.

Mr. Greenleaf read and explained the language, as it was given to the missionaries by Louis the Debonair. In conclusion, he said, I expect no glory nor honor aside from the schools, and I say there is nothing that in the hearts of the children, but the Scriptures, will be a sure cable and anchor to help them to ride out the storm. We need authority, and that applied in the schools. The word of father or mother will not save our boys and girls, but it must be the word of God, with which they must be made familiar from their earliest years.

MR. E. A. H. ALLEN, of New Bedford, spoke as follows, —

I cannot vote for the question, as it is put. The question is, "Is it expedient to require the use of the Bible by pupils in the public schools?" I think that the Bible should be used in all the schools. The laws require that the Bible shall be used. It is a very different question, shall the pupils of our public schools be required to use it? While no one can believe more earnestly than I do that the Bible should be used in all our schools, I think, that, for the sake of honoring that which we hold most dear in all Protestant countries, the right of private judgment, the sacredness of private judgment, no child should be forced to do that which he or his parents may feel to be inexpedient or wrong, in relation to sacred matters. Indeed, the question that is before us this morning, has not been touched, so far as I can understand. The uses of

the Bible, the influences it produces on the character of our schools, are matters not to be discussed. The character of New England has grown up from the deep study of the Scriptures. As affecting the culture of the memory, the imagination and the conscience, no study is better fitted for it than that which is pursued in direct relation to, and by the use of the Bible.

Neither need we go back to the middle ages, to see what should be done now, to cultivate the character of our young people. The question is simply this; Is it right to compel the use of reading, the study of the Bible, by the pupils of our schools? What is deepest in the character, what is holiest, should be most sacredly cherished and most lightly touched upon by those who have the care of children. The great success, and the still greater failure of the Jesuit system, has been precisely in that direction. They have laid bare the naked heart of all little children given to their charge. They have no secrecy; there is nothing that is possible to be worked out of the tender child, but what comes before the priests, the investigators, the inquisitors. There it is discussed, there it is moulded into any form to suit the fancied wants of those who have them earnestly, heartily, religiously in their charge. No one may complain of that, perhaps, if it is religiously done and religiously received. But I ask, are we ready in Protestant America to agree with such a course, for I think it is reduced to that, if the principle is sound, that we must require the study of the Bible in the public schools? It is reduced to that logically if not practically, though it may not lead to it in this country.

What is the course that should be recommended as to the use of the Bible in the schools in our community? If I understood the gentleman this morning — the exception

was the only one made, and which I should suppose would require him to vote in the negative — that where the conscience of the pupil told him no, an exception should be made. Suppose it is not the educated conscience of the child or of his parent, which makes him decline to take an active part in reading the recitation from the Scriptures in the schools? Two courses are open. The teacher may quietly pass over that individual, and the next may take the place, and thus omit those who desire to be excused; or, in the next place, the child may be required to read, unless, indeed, he rebels. Then the course before our courts and a great deal of deep-seated and horrible passion is excited, not only among those directly engaged, but all those who take an interest in the subject. And then the evil will grow; for the child is compelled to do that which he declines, from a real or fancied conscientiousness. He will speak of it to his companions, and if they read, it will be the cause of hypocrisy pervading the school. There may be quietness of manner and patient submission to the course, but a terrible state of morals.

I would prefer that portions of Scripture which are fitted to develop moral character should be read, and that the use should be constant and daily, and that it should not be required of any pupil to take an active part in it.

MR. F. A. SAWYER, of Charleston, S. C., followed, and said, —

It seems to me, Mr. President, and ladies and gentlemen of the Institute, that this question means something more than appears by the discussion of the two gentlemen who have preceded me. If I understand what the word "require" means, it is a little more positive than to require those who choose to do it. It is more than saying, "you may, or you may not;" it is to say, "*you must.*"

I believe it was the intention of the framer of the question that "require" should have a positive meaning. If, as my friend from Saxonville seems to admit, all those who desire to be excused can be, I do not think we shall have any quarrel. Everybody will go in for a law that everybody shall do as he pleases. But as I understand the matter, it is desired to have the verdict of this Institute whether it shall be required of all the pupils to read the Bible in the public schools. This decision we must have, and it is desirable that the opinion of a large and respectable body of teachers like this should be given, so that there shall be harmony on the subject, if it is possible to be obtained.

In the first place, we should look at the principle which underlies the question. Let us see whether it is right in principle. After that is decided in the affirmative, then it seems to me, it is worth while to inquire whether it is worth anything. Or, it may be better to state the question, Is it desirable, in case it is right in principle; and then, is it right in principle, and have we a right to require it?

It seems to me that it contradicts the whole theory of the institutions of Massachusetts, and the United States. I am not prepared to admit the slightest connection between Church and State in the United States, or in Massachusetts; and if this is not the foundation of such a claim, I do not know what is. It is of no use to assert or think that public schools are no part of the State. They have made the State; they are the strongest branch of the State government. Without these schools she would be nowhere. They are the strongest branch of the civil service. Every schoolmaster is as much a State officer as his Excellency, Governor Banks.

I believe any law that compels the observance of an

exercise in our public schools which is purely religious, violates the theory of our own institutions. Will any gentlemen pretend that reading the Scriptures is not purely a religious exercise? Is there any claim that it is anything else? If it is not a religious exercise, what is it? And if it is, are we prepared to say that we will force a religious exercise of any kind upon our pupils? If, as Protestants, we are prepared to require the reading of the Bible by Catholics, some day, in some localities, the Catholics may have the same relation to us that we have to them; and are we ready to submit to have a Catholic School Committee or State government say to us, Your children shall read the Catholic Scriptures? If you are ready to accept that state of things, then you are honest. But I do not believe anybody is willing to state the question in that way; and when it is so stated, every one will agree that he is wrong in requiring the reading of the Scriptures. But if it means only they may do as they please, it means nothing.

But, if it is right in principle, it is not politic in practice, because it is not worth the trouble. In the first place, as has been eloquently said, the Bible is the great educator of the mind. No man will go further than I in holding that the study of the Bible is necessary for the education of the youth of this country. I believe that some great moral power must be brought to bear on the youth, or the results will be far short of what the friends of education desire. But I do not believe this moral question will be in any great degree determined by the public school system. I believe it belongs in the family, the church, Sabbath schools, and other institutions distinct from the public schools. Please to understand. I would not take away one iota of the responsibility of the public teacher for correct moral teachings and correct ex-

ample, and for making use of all the elements of moral influence in his power. But I mean to say that too much is expected of the public schools in this direction. I would insist that the moral tone of the school shall be good; but I would warn the public against relying upon the public instruction for the moral tone of the character of the pupils.

Again, as to the influence of the Bible practically. Does the educator use any text-book simply without question or remark? How many teachers would take any book which they would make a good educational book, and allow the child to read six or eight lines a day, and expect to produce a lasting impression? Probably in no school in New England is the Bible read through in the whole school life. I believe that, as a general thing, the morning exercise of reading the Scriptures and prayer, comes off as a matter of course; and you ask ninety per cent. of the boys and girls, at noon, what chapter was read, and they will say they do not remember. But still you must do something to impress these truths on the minds of the pupils. But you are forbidden. The moment you do anything to illustrate, or remark upon the subject of the Bible lesson, or excite attention to it, that moment you have every denomination in the community upon your back. Before, you had only the Catholics; now, you have every denomination.

But suppose the reading of the Bible may be enforced, and we get the pupils to read it, and once in a while one is unwilling; what effect will you produce in such a case? Has the experience of the church, of society, been so satisfactory in this direction, that you wish to try the old experiment of cramming the Bible down people's throats? Do we wish to go to the practice of Mahomet, "Believe or die"? Do we wish to destroy the principle of our

institutions, the right of private judgment, and say to the people of Massachusetts, and the children, "You shall adopt our form of belief, at any rate you shall go through the forms, or else you shall be deprived of the advantages of the school"? Are we ready to make that issue? Do you think it will be profitable?

I say, in the first place, that the whole thing is good for nothing wherever it is compulsory; that the question means, shall the pupil read the Bible whether he will or not, and that being answered in the affirmative, we have no right to do it.

MR. M. T. BROWN, Superintendent of Public Schools, of Toledo, Ohio, was called upon and spoke as follows, —

I wish to utter a few words on this question, not because it is simply a question of idea, but because I believe if it is not now it will be the practical question of this age. What is the signification of that word "require"? The first gentleman who spoke upon the affirmative of the question, says he would have the Bible read wherever coercion is not necessary. Why use the word "require," then? Coercion will be necessary, — has been necessary, — coercion will be necessary again, if you insist upon a certain version of the Scriptures being read in our public schools.

Let us ask a few pertinent questions with regard to the wording of the question. I ask gentlemen, who may speak on this question, What do you mean by the Bible? Which version of that book do you mean when you speak of the Bible? It is well known that in Christendom there are two versions, the Protestant and Catholic. In many points the Catholic is better than the Protestant, in the opinion of many wise men of the Protestant faith. There is but a slight difference; still there is a difference. I ask, then, What do you mean? I ask,

furthermore, Is it expedient to require the reading of the Douay Bible in our public schools? Suppose that in one of our western cities the Catholic minority now becomes soon the Catholic majority, and getting the power into their hands, they pass a resolution that it is expedient to require the use of the Douay Bible in the public schools, and when the Protestant teacher enters the school he finds that version upon his desk. Would this be expedient? The blood of the old covenanters forbid! You know what a riot there would be in Anglo-Saxondom. What is the case? How is the case now? You require the same thing of the Catholics now. You require, in Boston, that the children shall go into the school, and that King James' version shall be read; and if the timid, shrinking conscience of the poor, ragged Irish boy, — scarcely having a conscience of his own, except that educated into him by the priest, who is designing, — shall say, "My father told me not to read from this version; my father told me not to be a coward for my religion; my priest told me that this version was incorrect, and that it was wicked to use it; my father told me not to read this version if I died for it." The city of Boston had the proud reputation of making a modern martyr in this nineteenth century for religious toleration; a young martyr who has had — I do not know how many golden goblets and silver pitchers—for his heroism! Has religious toleration entirely flown from among us? Are none of us wise enough to look a little while in the history of the past, and see the effect of intolerance? Do we not remember how, in the palmy days of the English Catholics, they burned some Protestants who believed in conscience and in God? And when the tables were turned, do we not remember how the Protestants burned their brothers who were Catholics? Did they get their religion out of them by burning? The ashes of all the martyrs forbid!

I wish to be honest and state my convictions, and I must state that I am opposed to requiring the reading of the Bible in the public schools. Let me give a few reasons for it. First, our Constitution declares that every citizen shall have full liberty to worship God according to the dictates of his own conscience. If I read history aright, it was for this reason that the Puritans fled the Old Country, that they might worship God according to the dictates of conscience. I am sorry they forgot that fine theory when they got here, and that Quakers and Baptists had their ears punctured because their faith was not whole.

But it is in our Constitution. I thank God it is there as the leaven of great principles. It is in nearly all the State Constitutions. Theoretically we say that America shall give all her citizens the right to worship God according to the dictates of conscience. Gentlemen, when shall we say so really? That is the question, as it seems to me.

Again, in the State of Massachusetts, the Statute of 1852 requires that children shall, for at least three months in the year, attend the public schools — that the pupil shall attend. Well, you force him to attend, and then force him to read or hear or recite portions of the Bible which his conscience tells him he shall not recite, and which a great body of people in this country uphold him in refusing to recite, and declare him a martyr if he does not.

Again, all citizens are taxed to support the public schools, and of course have equal rights in the public schools. Do you make it so practically? If so, I have nothing to say. I cannot come to any other opinion than this, that to require the Catholic to use the Protestant version of the Scriptures, or to require the Protestant to use the Catholic version, if his conscience declares that it is wrong, is inexpedient in the highest sense of that word inexpediency.

I have no more, gentlemen and ladies, to say on this question. I plead, however, for toleration. The past has tried intolerance. Do we wish to go on further in this experiment? I trust the rack, the dungeon, and the blood of the past, are sufficient. Do you wish to multiply them by this experiment? I think not.

I have read, somewhere, that a certain king sought the oracle of his country, which declared that so long as the statue of one of their great ancestors stood in the public market-place, so long his kingdom would be safe. The king used to call his counsellors around him occasionally, and inquire if the kingdom was in danger. One of the wisest of the sages on one occasion, said the kingdom was in danger from the rat in the statue. But the king would not remove the statue; his prejudices told him he must not remove one jot or tittle of it; that it would be sacrilege to do more than paint or plaster it, so as to remedy any defects in it. But one night, in a storm, the statue fell to the earth. The rat had destroyed it.

Gentlemen, our free public schools will stand so long as they are free; so long as they open their doors to all, saying, come, here are the elements of knowledge; take them, of whatever class or kind, bond or free, black or white. But if this bitter spirit of intolerance shall gain the sway, we may despair of the fruitful results which our present system, if continued, will give us.

MR. WILLIAM E. SHELDON, of West Newton, spoke as follows, —

Is it, or is it not, right for the proper school officers, — those who superintend the instruction in our schools, — to prescribe the course of study which shall develop and educate the pupils entrusted to our teachers? Was there ever a School Board who was thought intolerant, because they attached to our curriculum of study the Greek

classic Xenophon, or the Latin, Horace, or the English, Shakspeare? Was any man ever accused of being intolerant because they were prescribed? And yet, are there no pupils in our schools or colleges who have conscientious scruples against sentiments therein contained? Now, I believe the Bible is the prince of classics, and that we have a right to put it in the course of study, on the same ground that we put in other classics; that I have the right to put the New Testament into the school, and draw from it influence for classic development, in the same way that I do from other classics. I do not believe it is right to introduce or require it as a religious book only, although I hold it dear on that account. Yet, I would use it as a classic for the benefit and blessing of our pupils. I believe we have this right inherent; and here I should differ from the gentleman from South Carolina. I believe that the proper officers have the right to say what is right and what is proper to develop the human mind; and on that ground I claim that the Bible should stand side by side with the great Greek and Roman classics.

MR. J. KNEELAND, of Roxbury, next addressed the Institute as follows, —

We most of us agree in saying no, to the question that has been proposed. I think it not expedient to require pupils to read the Bible in the public schools. By the Bible I mean King James' version, and, of course, I should say the same of the other versions. I am opposed for two or three reasons. In the first place, I recollect when I went to school, a little boy, I got a distaste for certain fine passages in literature, because I was compelled to read them over and over again, without knowing anything about them. If we take the Bible for a reading book in our Primary and Grammar Schools, I fear the result will

be, in too many instances, that scholars will acquire a distaste for the book.

For another reason I am opposed to it. In my own school, for instance, probably one third of the scholars are Catholics ; and some of my friends in the city of Boston, could tell of schools where a majority are Catholics. Now, if I say to my boys, " Those of you who would like to read from the Scriptures, may have the privilege of doing so," there are many who will refuse to read. Here, then, is one class that will read, and another that will not. Why will they not read ? This question is asked by the other scholars ; at once, the line between Protestant and Catholic is drawn, and there arises a feeling of class against class in the school. Now we do not want such a feeling ; we want all to come together as one body, for one object.

We may all be Americans, so far as to wish to have all who come into our schools Americanized, and to have all class-feeling kept out. Still, I do not want to banish the Bible from the schools. I cannot go with our friend from South Carolina, that we are not to be responsible for the moral education of these children. I regard that as the most important field of our work. All these fathers and mothers will say to us, " Send us our children, at the end of the year or years, without Arithmetic, or Grammar, but if they come with good hearts, if they love God, if they will not lie nor steal, if they have learned lessons of obedience that will make them true all their lives, we shall be far more satisfied, than if you send them to us perfect in intellectual acquirements, but deficient in morals.

We have a great deal to do in our schools, I know, and I am glad of it. Let us not try to cast off our responsibility. We may get tired of teaching arithmetic, but I hope we shall never get tired of teaching a boy to be true. If we can lead those who are prone to falsehood to become

truthful, we shall find a greater satisfaction in it than in any intellectual gains.

I do not like to say the Bible shall not be required to be used in the schools by the pupils, and sit down without saying how I think it should, or may be, used there. In Primary Schools there is no other course left for the teacher, save to read it herself; to select from the Scriptures such simple portions as the children will readily understand. And it seems to me, that, as we go on to the Grammar Schools, the same course is best, the teacher always selecting such passages as the pupils will comprehend, such as will bear on some question of interest in the school, some point to which the attention of the school has been previously called. In the higher schools, perhaps, it may be a class book; but in the common schools that is not the best use to make of it.

Let me say, in answer to another suggestion which was made in regard to comments on the Scriptures, that I think we are not prohibited from commenting on them. If we are, I must say I have erred a great many times; and I will do my Methodist brethren and my Congregational and Catholic brethren also, the honor to say that they have never interfered nor found any fault at all in regard to it. Who would object, if we read the account of the sick man who was let down through the roof; if we described the manner in which houses are built so that that could be done? And when we read about Christ, the good shepherd, who could object to our remarking that shepherds did not drive their flocks in those days, but led them? If we read about dealing justly, or loving mercy, who could object if we explained what these expressions mean? And when we read the Lord's Prayer, if we find among our pupils any unforgiving spirit, who could object if we explained what is meant by forgiving as

we hope to be forgiven? If we are familiar, as we may be, with the contents of the Scriptures, we may thus often make a wise use of their teachings, and awaken a growing interest in them.

So I stand on this ground. I will not require that scholars shall read the Bible. No. If they read it, let them read it from a good heart. I do not require that they shall read the Ten Commandments, but if I can get the Commandments engraved upon their souls, so that they shall be the rule of their future lives, I am satisfied. I might send the Catholics to their Bible as I would the Protestants to King James' version, for they are about the same thing in reference to all important things which we wish to inculcate in school; I suppose if our version were lost and were confined to the Douay, we could yet find through that our way to heaven. (Applause.)

Let us not fail to receive the spirit of the Bible into ourselves, and, as far as we may, to live it out in the school, for that, after all, is the best commentary we can make upon its teachings. (Applause.)

MR. SAWYER replied as follows, —

I am extremely happy that I was the occasion of drawing from the gentleman, though he has misunderstood me, a speech which meets the cordial approbation of every one in the house. If all the teachers in the Union were of such a truly catholic spirit as the gentleman has evinced in his experience and here, we should not have any quarrel on this matter.

But with regard to the point he took with respect to my remark, I have to say that he seems to have entirely mistaken the tenor of my remark. I did not mean to say that I would have teachers throw off responsibility for the moral character of their pupils. I beg pardon if I said so. I would not abate one iota of the responsibility of the

teacher. The point that I designed to make was, that I would not have the teacher, or the parent, or the State, rely upon the public schools for the morals of the child. I believe it is an insufficient reliance. Until we feel that the home, the family, the church, and other institutions outside of the common schools, are more directly responsible than the public schools, we are resting on a false foundation of public morals. I desire to excuse no teacher; I only wish to caution parents from depending upon this as a sole or even a principal reliance.

With regard to comments, I have no doubt that everybody would agree that such comments as relate to explanations of the manner of building houses in the East, would be received without objection; but I cannot see what moral effect it will have. It is a mere statement of a historical fact, and has no moral value whatever. When he says we may also speak of doing justly and loving mercy, I have to reply that those virtues are not found inculcated in the Bible alone. I would have the precepts of the Bible illustrated in the regular and varied discipline and conduct of the schoolmaster; I have no doubt that gentleman illustrates them more forcibly than he can do it by comments. Had Christ only uttered his precepts, grand, glorious as they are, they would have died centuries ago, had not his life stamped their divinity. (Applause.) It is the glorious example, the living out the spirit of the Gospel, which shall teach the pupil to emulate the principles therein prescribed.

But to the gentleman from West Newton. He asks, whether the School Board, whose duty it is to prescribe school books, have not authority to prescribe the Bible? With regard to the School Board, I will say this — I believe it is not very well understood — these officers are elected to serve under the Constitution, and not over it,

and these men, like all other executive officers, are qualified to serve under certain restrictions, and have no other right to prescribe a course of study which conflicts with the Bill of Rights, than they have to prescribe a long voyage.

Again, he asks, whether they have not a right to prescribe the Bible as a text-book? That is not the question. When it comes up I may have something to say on the subject of using it as a text-book. If we use it thus we belittle it; and the usages of barbarians, of Mohammedans with regard to the Koran, is no precedent for American citizens. If we value the Bible, if we wish to hold it in veneration, let us put it in sacred places, and give it a sacred place in the hearts of the people, and not belittle it and bring it down, to write sentences on the black-board from it to illustrate grammar. That the Bible does develop the faculties is merely incidental, and not the main object for which the Bible should be used.

MR. A. P. STONE, of Plymouth, said, —

I would like to ask the gentleman from Roxbury a single question. I understand him to say that he would not require pupils to read the Ten Commandments. I would like to ask him, whether he would require them to live out the Commandments? If he would require them to obey them, then on what principle would he not require them to read them? If it has been reserved for this year, 1859, to discover that the Ten Commandments and the Lord's Prayer contain doctrines not fit to be instilled into the minds of youth, I think it will exceed the Atlantic Cable demonstration.

MR. KNEELAND. If a Catholic boy says his father is not willing that he should repeat the Commandments as they are divided and written in King James' version, but is willing he should repeat them as in the Douay Bible, I

would say, Very well, repeat them as you have them in your Bible ; I will not make any question about that. I do not like to force boys to repeat the Lord's Prayer. I say, I desire you to repeat it from your hearts, and as many of you as would like to do it, I wish you to do it. Only think of forcing a boy to pray ! That is all I mean in regard to it.

On motion of MR. BULKLEY, the subject was laid upon the table, and the Institute took a recess of five minutes. MR. CONGDON, Chairman of the Local Committee in behalf of the citizens of New Bedford, extended to the Institute an invitation to take a steamboat excursion, on Friday, the 26th inst. The invitation was cordially accepted.

At eleven o'clock, a lecture was delivered by J. D. RUNKLE, Esq., of Cambridge. Subject, "*The Mathematics considered as an Element in a Liberal Education.*"

The Chair read a communication from the Trustees of the North Christian Church, tending to the Institute the use of their church, for its meetings on Wednesday and Thursday evenings. On motion of MR. BULKLEY, *Voted*, to accept the invitation, and tender to the Trustees our thanks.

On motion of DR. EMERSON, of Boston, the President appointed Messrs. Emerson and Sherwin, of Boston, and Smyth, of Ohio, a Committee to draft resolutions expressing the sense of bereavement this Institute feels in the death of Horace Mann.

On motion of MR. SHELDON, of West Newton, the Chair appointed Messrs. Sheldon, of West Newton, Bulkley, of Brooklyn, and Kingsbury, of Providence, a Committee to express the loss we feel through the death of Dr. Wm. Alcott.

Adjourned.

AFTERNOON SESSION.

The Institute met at 2½ o'clock, to listen to a lecture from CHARLES HUTCHINS, Esq., of Boston, on "*The Parent Side in the work of Education; or some of the Privileges and Duties of Parents with reference to the School.*"

At the close of the lecture, on motion of MR. SHERWIN, the Institute took a recess of five minutes. Mr. Thatcher and Mrs. Carman favored the Institute with a Duet.

The President read a communication from DR. S. G. HOWE, as Chairman of a Committee appointed to make such provision as may be necessary to give to the sons of Horace Mann every desirable educational advantage.

No action was taken by the Institute upon the communication.

At four o'clock, the Institute proceeded to discuss the following question — viz: "*Was the Massachusetts Educational Legislation of 1859 expedient?*" The discussion was opened by HON. GEORGE S. BOUTWELL, Secretary of the Board of Education, who spoke as follows, —

It is my purpose to state the character of the legislation to which reference is made in the printed programme. It would not be necessary to do even that, were I addressing an assembly of Massachusetts teachers only. But as there may be others from abroad, who are looking at the character of our legislation as a precedent to be imitated or avoided, I think it may be necessary to devote a few moments to an exposition of the legislation referred to. I shall proceed somewhat in detail, because I think it desirable that the legislation of 1859 should be relieved, by a simple statement as to its history, from any imputation against the parties. If there be any who doubt that the legislation was stimulated by an ardent desire to promote

the cause of learning, a statement of the measures introduced and consummated by that legislation, should remove that imputation. Some of these acts may seem unimportant; yet they are important as illustrating the desire on the part of those who enacted them, to promote the cause of sound learning.

The first relates to School Reports, which requires that they shall be printed in quarto form. We have to-day reports for twenty-five years past; but unfortunately they are in such a form that they cannot be made useful.

The second act is entitled, "An Act concerning the selection and employment of Teachers in the Public Schools." It may not be improper to state that we have had two independent, and in some respects, antagonistic systems. In about two thirds of the towns of the State, generally the smaller ones, the teachers are selected by the gentlemen of the districts or prudential Committees. These teachers are presented to the Literary Committee for examination with reference to the qualifications required by law. In most of the larger towns the district system is abolished; and the town, in its municipal character, erects the school-houses, and through its Superintendent it selects and contracts with teachers, and the whole business is in the hands of the committee of the town. The act to which I have referred, transfers the duty of selecting teachers from prudential to town committees; and we believe it will do what has not been done, — apply to the matter of education the plain principle of business life, which is this, that every man employed as an agent for the transaction of business shall be presumed to know something of that with which he is to deal. (Applause.)

The general history of our school districts may be made known in a single sentence upon this point, — that men have been elected on the principle of rotation in office, and

not to do successfully and properly the business which the public desire to have done. The principle of rotation in office may be a wise one when it is applied in obedience to the public good ; but when it is applied in obedience to a prevailing idea among the people, that every man at some-time or other has a right to some sort of public office, then it lies at the foundation of all evil in the government. The great right, is the right of the people to elect whom they please, to serve them in any capacity for the public weal. For the last twenty-five years, the principle has been applied in obedience to a popular delusion, that every man, at some time or other, has a right to some public employment. And if this change were but the testimony of this ancient State, against so vicious a policy, it would be worthy of the support of the people of the State, that no longer such a record may remain as a witness against their ability to govern themselves.

By an Act passed April 6th, 1859, the school districts themselves are abolished ; this Act to take effect after the first of July, 1860. Hereafter, it will be the duty of each town to provide school-houses sufficient for all the children. We have large, wealthy cities, many large towns that are wealthy ; and also large rural populations, where there is no great accumulation of wealth. There are also in many towns two or three villages where there is an aggregation of wealth disproportionate to the population. In the cities and large villages they can erect large, commodious, and beautiful houses, such as the inhabitants of the sparsely settled towns could not erect, even if they should tax themselves twenty times as much as they now do. There are great grievances existing in this State, arising from the peculiar operation of this matter. Now, the duty is imposed upon the town, as a municipality, to erect the houses at their own cost, to select the

teachers, and pay the wages out of the public treasury. This is one of the chief advantages which would grow out of the abolition of the district system.

Mr. Boutwell briefly rehearsed the features of the other enactments of the Legislature, in which appropriations were made for Tufts College, Amherst College, Williams College, the Wesleyan University, besides a grant of \$100,000 for the establishment of a Museum of Comparative Zoology, which has since been increased to \$220,000 by individual donations. All these Acts show the character of the legislation, and that the Legislature were actuated by liberal views, and by a sincere desire to promote the great work of education.

HON. ANSON SMYTH, Commissioner of Schools in Ohio, said, —

Six years ago, a law was passed in Ohio, precisely similar to that which has been passed by the Legislature of Massachusetts. Our district system was then abolished; or rather, each township and incorporated village was made a school district, and the schools were placed under the control of a township Board of Education. We know nothing of district taxes now, with few exceptions, as the taxes for local purposes are levied on the townships, so far as the State levy is insufficient. We met the very difficulty which has existed with you, the poor sub-districts being unable to build a school-house, while the more wealthy had more than they wanted. The taxes on this wealth are now distributed through the township. The friends of education think the plan works well. I know of none of the intelligent friends of schools who desire to see a restoration of the old system. We think the new is better. I know that during the earlier years of the operation of the law, there were objections to it, and they have not entirely ceased yet. Even last winter, there were a

few petitions sent into our General Assembly, asking a restoration of the old district system. But the complaint, so far as it exists now, is this, that the power is taken out of the hands of the several localities, and is placed in the hands of somebody above them. But when we come to trace the complaint down to its true source, we find that some of them think that it costs them more than it did before. Now we have good teachers and the means of procuring them. Before, some little, obscure district, which had not much money, and was unwilling to pay even what it could, could obtain a teacher at ten dollars a month with a condition of "boarding round," which is a little worse than not boarding at all.

But those good old days have gone by ; our schools are costing twice as much as they did before ; and they undoubtedly are ten times as good as before. We think this plan of having each township or incorporated village a school district, under the control of a township Board of Education, is far preferable to the old plan.

JAMES B. CONGDON, Esq., of New Bedford, said, —

It is well known to all the friends of education in New Bedford, that it is now more than twenty years since this city, in its municipal capacity, anticipated the action of the legislation of 1859. It is over thirty years since the town of New Bedford was divided into school districts. The true friends of education then saw at once that there was a principle at work in that organization that was detrimental to the true interests of education ; and it was pretty soon found that this antagonistical legislation in the community, would injure, if it did not entirely deprive us of all the benefits of our public schools. They set themselves to cure that evil, for there was always a power given by the laws of Massachusetts, to every municipality, to carry on the whole work of education without the in-

tervention of districts or these prudential committees. New Bedford availed itself of that privilege; and after a contest protracted through five or six years in the town meetings — we were not then a city — the whole district system was abolished, and the affairs of the schools were surrendered into the hands of the committee; and I undertake to say that it cannot be contradicted, that from that date we have everything that is worthy of mention or commendation in the matter of education. It was from that moment that we went steadily forward in the work of erecting good and commodious school-houses, and securing such teachers as our wants required. It is a matter of astonishment, that in any part of Massachusetts, particularly in any part of Bristol County, people should undertake to find fault with the legislation of the last session in relation to this matter.

The PRESIDENT said that if there were present any members of that Convention that was organized with a view to oppose the law, or others who were opposed, he hoped they would come forward and state their views.

There was no response in opposition.

MR. LEANDER WETHERELL, said, —

That more than ten years ago, this subject came up in the city of Rochester, N. Y., where he was then teaching. The objection made there to abolishing the district system, was the same that we have here, as stated by Mr. Boutwell. After the Board of Education was organized, they soon took steps to abolish the district system, and resolved the city in one district, and administered the affairs of the schools themselves, employing all the teachers, and opening the schools in such a way that all might fare alike, that there should be the same length of school in one district as another. Notwithstanding this, there were

persons, even in the poorer districts, that opposed the measure. But the change has been successful, and it is doubtful if one can be found now, who would go back to the old system.

On motion of MR. SHELDON, of West Newton, the question was laid upon the table, and the subject which had been laid upon the table in the morning, was taken up again for discussion.

REV. MR. NORTHRUP. *Mr. President:*—When you requested me this morning to open this discussion, it seemed to me there could be no difference of opinion as to the question with the explanation that I gave to it; and in the main, it has turned out that there is but one opinion. If the question were, “Is it expedient to require pupils in all cases to read the Bible?” I should answer in the negative. But the Bible is read in the great majority of the schools of the Commonwealth by the pupils. That is the general fact. I supposed this question looked to a general regulation, in which the cases of those who have conscientious scruples may be regarded as exceptional. But, to my surprise, there were two gentlemen who would obviate all difficulty by removing the Bible from the public schools, if I understood them; and in the main, moral teaching. You may as well remove entirely the moral teaching, if you remove the Bible, which, as Webster long ago told us, is the only basis of morality, and that moral instruction which does not rest upon this, is an edifice upon the sand.

It is said, “Teach the children in the family.” Very well. But there are large numbers who are not taught in the family. It is said, “Then teach them in the church or the Sabbath School.” But still there are large numbers who are in no Sabbath School, and no sanctuary. Carefully prepared statistics show that even in our own Common-

wealth, about half the people do not attend church habitually. People will not give up the Bible in the public schools. If you take away the Bible you take away the interest from them, and they will have private schools. Then there will be some semblance for the statement that our schools are, as they have been sometimes called, godless schools. But this charge has come from the same source where are found the excessive scruples against the use of the common version.

We need no law, we need only public sentiment in favor of the existing practice of having the Bible read in the schools. If a majority of the pupils objected to reading it themselves, I would read it myself. I would have teachers accommodate themselves to circumstances. As I said this morning, I would require no pupil to read the Bible, whose parents or religious instructors advised him not to do it.

It is said that the teacher must enforce morality by example. I would have all the moral truths that are drawn from the Bible illustrated and enforced by the teacher, and would agree fully with the statement that they are valueless unless they are thus enforced. But I would go to the utmost extreme as to the importance of high moral character on the part of the teacher, and be ready to say that what the teacher is, is of much more consequence than what he says. But this teaching by example, and teaching by precept, must be based upon the authoritative word of revelation.

REV. DR. NELSON, President of the College of Annapolis, Md., said, —

The question is of such importance that I cannot refrain from adding a word. It strikes me that in a popular assembly like this, it is hardly the place for the discussion of a question so profound in its nature, and so delicate in its

bearings ; and yet, as the question is discussed, I will, with all modesty, offer a few suggestions.

It seems to me that the question resolves itself simply into this: Who has the power to educate religiously the youth of our land? Has the State the power? According to the great organic law of society, where does the power rest? If it rests in the State, then I answer in the affirmative, the State has the right to require the Bible, which is but the essence of Christianity, which is but Christianity in its poetry and its law, to be used in the schools. If the State has the educational power, religiously, as well as intellectually and scientifically, we can only answer the question in one way; then we should foist upon the schools the Holy Bible. But I deny it; I affirm, and believe it can be proved, that the State has nothing to do with religion — I do not mean morality, but positive religious teaching. I believe what the Holy Bible commands, and however they and I may differ as to what that Bible commands, yet I and they agree that it commands. In the form we give it in our Protestant schools, what right have I or you to force upon them Christianity, or in any form? The parent is the teacher, whom God puts over the child to teach him religion. If the State has the right to teach religiously, what prevents its forcing the Koran as well as the Bible? Is religion to be dependent upon the fluctuating forms of religious society? One day this, and another day another thing? Is my faith and that of my child to be opened to the changes of the political party in power in the State? Am I to have a faith stuffed down me and my child, as the varying breezes of party pass over the land? No, Sir. It seems to me, that the true theory is this. If the thing works well in Massachusetts, let it alone; if it is wise, practicable, politic, — if you find no difficulties, — if you find that reading the Scriptures, in

all its beauty and glory, — the oldest, wisest, and holiest book, — is not interpreted, as forcing down people's throats religious dogmas, — is not giving opportunities for young martyrs to call the attention of the wide world to themselves, — if it is not made, in a word, something which is to be rolled about as a ball on the political hustings, it is all right and well. But let me tell you, and I think you will agree with me, that religion is not a thing to be forced upon people. We protest against such a thing; why force it upon children? The question is simply this; shall we require it, not shall we do it. If in the quiet country, as is often found possible, the teacher comes into the school, and the holy Scriptures are read, — some beautiful parable, or earnest teaching, which childhood can appreciate, — the blessed Saviour, the Teacher, the Shepherd of the young lambs, set forth in all his loveliness and all his power, — it is all well. But recollect, that by this vote you are about to set the example of forcing forms of religion. My Protestant Bible is my form, as much as the crucifix is that of the Romanist; it is the symbol under which my parents, generation after generation, have lived and died; and so did yours; but do not say you will set this up as the symbol of the humble Irishman or the humble German, in every school-room in the land. By respecting the scruples of the Catholics you will more secure their respect, and lay the foundation for doing them good, more than if you force the Bible upon their reading.

REV. INCREASE SMITH, D. D., of Dorchester, said, — I feel great pleasure at hearing the remarks of the Rev. gentleman from Maryland. I take the ground of toleration; and although there have been some remarks that seemed not tolerant, I am happy that the broad road of toleration has been taken and so strongly maintained.

There are but one or two points which I would like to

bring before the Institute, which have not been touched upon. Our civil government explicitly ignores the union of Church and State ; the Constitution explicitly declares that no religious test whatever shall be required for office. Originally our State government required the Legislature to enforce the support of public worship — of Protestant public worship. Our fathers did not practice the theory of free toleration of thought, which they pretended to maintain. Until 1821, our Bill of Rights gave the General Court the authority, and required the General Court to use that authority, to compel people to make a profession, for public worship. In 1833 it was taken away. Then there was nothing to be done but to protect the various religious societies in their rights of public worship. The advance has been from intolerance to toleration until 1855 ; and in 1855 an Act of the Legislature was passed, which is going back to intolerance, and that is, I suppose, the origin of the question which is before us. The Act of 1855, requires the School Committees of the several towns to require the reading of the Bible, in the common version, in all the schools of the State. What was that Act passed for ? It was passed to oppose what was supposed to be a growing Catholic influence in the country ; but it was passed as a religious influence ; for when the Bible is read, it is as a religious exercise.

Then, again, it is unconstitutional by our own Constitution, because our Constitution declares that no preference shall be given to any sect or religious denomination in the State, and that no test of office shall be required. It goes to full extent of liberty of conscience. Our common schools are simply civil institutions, and, as such, the government has no right to say that any version of the Bible shall be read in the schools, unless it is as an exercise in literature and science ; and then it is of no importance.

It has been said, it is a question of power as between the Protestants and Catholics. Let it be granted that the Catholics are not honest in their pretensions of conscientious scruples, and that they wish to obtain the power only. How shall we resist them in wrongful claims, if we do not grant them their rightful ones? The Protestants may be compared to the frustum of a pyramid which stands firmest on its broadest base. If we wish to meet them when they claim what is wrong, we must grant them what is right.

I say that they have a right to claim that their children shall not read, nor hear read, the Bible in the public schools. I do not take that ground because I wish to have the Bible banished from the schools, for it cannot be with profit. Its influence is, and will be, great. But the question is simply one of law and force; and, as such, I take the negative of the question.

PROF. CROSBY, of Salem, moved that the subject be laid upon the table, to be taken up at a future time. The motion prevailed.

Adjourned.

EVENING SESSION.

The meeting was called to order by the President, at 8 o'clock. In the absence of the Secretary, LEMUEL C. GROSVENOR, of Dorchester, was chosen Secretary *pro tem*.

Music by the Choir. REV. R. C. WATERSTON, of Boston, delivered a Lecture. Subject, "*The Beautiful in Nature and Art, as connected with Education.*"

The HON. JAMES ARNOLD invited the members of the Institute to visit his garden to see the Night-Blooming Cereus.

* THURSDAY MORNING.

The Institute was called to order by the President, at 8½ o'clock.

Prayer was offered by REV. MR. SMYTH, of Ohio. The Secretary read the minutes of the preceding day, which were approved by the Institute.

MR. KNEELAND, in behalf of the Committee on nominations, reported a list of Officers for the ensuing year. The report was accepted, and 10½ o'clock assigned as the hour for the election.

DR. EMERSON, in behalf of the Committee on the death of MR. MANN, reported the following Resolutions, —

RESOLUTIONS AND EULOGIES ON HON. HORACE MANN.

HON. GEO. B. EMERSON. In behalf of the Committee, appointed to consider what expression shall be given by the Institute, of the profound emotion they feel at the sudden death of the late illustrious Horace Mann, I offer you a few resolves. And it is proper that I should say with reference to the language of these resolves, that not one word is put in for mere rhetorical effect; every word is the expression of some great fact, of some great principle, or some deep feeling. How inadequate these expressions are, you, Mr. President, and gentlemen of the Institute, will immediately hear.

Resolved, That the members of this Institute have heard with profound sorrow of the death of the Hon. Horace Mann; and that, while we bow submissively before the act of God's Providence, whereby he is suddenly removed and his face is hidden from us forever on earth, we desire to bless God for His great and signal gifts to our friend; for the elevation and purity, the disinterestedness and self-sacrifice, the earnestness and devotion of his

character ; for that heroic unselfishness which enabled him to surrender, without a pang, the prospect of wealth, of fame, of power, of ease, of whatever is wont to be most coveted by man, and embrace, instead, unceasing and unrequited labor, and undeserved opposition with constant and wearing anxieties, from a sublime sentiment of duty ; for his deep-seated and heartfelt sympathy for the miserable, for those who have lost the guidance of reason, and for the victims, everywhere, of oppression, injustice, wrong, ignorance and sin ; for that martyr-like spirit, which led him to consecrate all his powers and attainments, heartily and wholly, to the advancement of knowledge, virtue, truth, and obedience to God's laws ; for the large and lofty idea he gave us, of what true education is ; for what he did to show the infinite capacities of man, and that the whole of our nature should be educated ; to awaken, in the soul, the hope of immortality and the conviction of accountability, and to establish the supremacy of conscience, and of that spiritual capacity for adoration and worship, which enables the child to hold communion with the Infinite Father ; for his power in depicting the immeasurable evils of intemperance, and of every transgression of God's laws, and the example he gave of temperance and obedience, and for the unequalled logic and glowing eloquence with which he enlightened public opinion, defended the sacred authority of law, and demonstrated the indispensable necessity of universal education to a Free State.

Resolved, That a debt of undying gratitude is due from us, as teachers, to the memory of the man who has done so much, — more perhaps, than any other man that ever lived, — to show the inherent dignity and nobleness of the work of the teacher, to prove his right to the highest and broadest education, and to provide the means by which such an education can be obtained.

Resolved, That we feel the warmest sympathy for the family and immediate friends of Mr. Mann, and most respectfully ask leave to offer them, through their Secretary, this expression, though poor and most inadequate, of our sense of the great loss which both they and we have sustained.

MR. EMERSON. *Mr. President.* : — I suppose, Sir, that on offering these resolutions, I should at least attempt to give expression to some of my own feelings in regard to the greatness of our loss. I hope I may be pardoned whilst I attempt to mark some of the great characteristics of Mr. Mann's character ; some of the secret history of his wonderful movements.

Mr. President, you very well know, and every man in Massachusetts knows, that Horace Mann served his apprenticeship in that which became the work of his life — doing good to his fellow creatures — in the efforts he made in the Legislature of Massachusetts, for the establishment of the State Hospital for the insane. I hope, Sir, that it is not improper that I should reveal the secret of our noble friend's devotion to his almost divine work. It happened, many years ago, the day after we had been attending a meeting of this Institute at Providence, when, instead of attending such an excursion as the generous inhabitants have tendered to us here, and while the members were dispersing, Mr. Mann went with me to visit a vast, magnificent " tree, growing in the neighborhood of Providence." On our way we passed by the residence of her who had shared Mr. Mann's first home ; who had first gained the affections of his heart. He told me, Sir, with that delicacy of which every one who knew him was aware, of his happiness. He told me, Sir, with a depth of emotion which I never saw on any face, or heard in any voice but his, and which I cannot recall without a kin-

dred feeling in my own heart, what his happiness had been, and the woe and despair he experienced when he felt that all his earthly hopes of happiness were disappointed. For days, Sir, he trembled lest the empire of reason should be destroyed. Reason triumphed; noble purposes, high resolves, took the place of despair in his great soul. And thence came that great purpose in his soul, that he would, whenever God should give him the means, do what he could do, to provide a place for such persons as he had been so long fearing he would become.

He did not fear that he would ever again suffer as he had suffered; but he knew that others would suffer, and that suffering would be too mighty for them. This, Mr. President, I know was the secret of that devotion to the sorrows of others, of that sympathy for every form of wretchedness, and of those exertions which he made amid trouble and difficulty and resistance, but finally with perfect success, for the establishment of an Asylum for the Insane. That, Sir, is the origin of that great Asylum at Worcester. The feelings of those hours, and the thoughts awakened by the sufferings of those hours, were the real origin of the nobleness and wisdom of the provisions of that institution, of the choice of such a man — perhaps the most remarkable man that in our time has had charge of such an institution — making it for all the time that Dr. Woodward had the charge, a perfect model institution. Hence, too, I believe, that sympathy which Mr. Mann felt for all forms of suffering, for the victims of oppression everywhere.

The most remarkable characteristic of our friend, was his indomitable perseverance, his willingness to incur any amount of hard labor with the most distant prospect of accomplishing one of the great and good objects that he always had in view.

Mr. President, he told me, that once when he was engaged on a tour of duty in a little town of the Commonwealth, where a meeting had been appointed, and where the whole population seemed to be absolutely dead to the cause of education, he went into a reading room attached to the hotel, and with a feeling of despair almost, he looked around and found an old newspaper. That paper gave an account — though it was many years after — of the first, early stages of his own action in that work of establishing the Asylum for the Insane. He remembered the hopelessness of the work when he began, and the success with which he had accomplished it. He took courage, and never for a moment did he allow himself to despair of the ultimate triumph of the great cause to which he had given himself.

Mr. President, I hold in my hand a volume, which seems to me the most precious volume for the teacher, that ever the wisdom or the wit of man has prepared. It is Horace Mann's seven lectures upon subjects of education. Nobody, I think, ever went so deeply into each one of the subjects which he discussed. I know of nothing more striking, nothing more convincing, nothing more eloquent than some of the pages of this volume. This and the other volume he prepared, those wonderful annual reports made by him, as Secretary of the Board of Education, those papers, so numerous and so profound in the Journal of Education, which for so many years he sustained, that unequalled commentary upon the laws relating to education in the Commonwealth of Massachusetts — these, Mr. President, give evidence of an amount of labor, guided by the highest principles, the highest possible motives to the highest possible ends, which, I believe, Sir, the history of man does not surpass, — an amount of labor which is almost incredible, considering that all the time

during which these writings were prepared, he seemed to be wholly at the command of every friend of education and of every enemy of education in the Commonwealth. This immense power of labor in our friend, is a thing to thank God for. I really believe, Mr. President, I know the truth of what I have often said with regard to the amount of his labor, and which I here repeat, that during the twelve years in which he was connected with the Board of Education, he did as much as any two men ever did in the same space of time. Since his time we have had the most suitable and able men to do the work; everybody knows what pre-eminent men we have had; they have given, I know, perfect satisfaction. There has been also, a very able man, as assistant of the Secretary of the Board of Education. And yet, Horace Mann did all the work that both these men have ever done, and a great deal more too.

Mr. President, there is one great and noble trait in the character of Horace Mann, which is not properly appreciated. Any one who will read this book, will come from it with a sense of the feeling of profound reverence which belongs to his character. No man ever felt it deeper, and no man was ever truer to that feeling. Then, in regard to his feeling as to the sacred Scriptures. Mr. President, who ever used stronger language in regard to profanity? Who has ever felt, as he did, its horrible, soul-killing effect, its effect in destroying the feeling of reverence in the mind, in debasing the sense of goodness and terrible-ness in the Creator. It is not uncommon for great men, especially those who have come so near the poison of public life as our friend, though professing publicly a feeling of reverence, to indulge privately in that horrible profanity which every noble creature ought to feel is infinitely inconsistent with the reverence due to the Infinite

Creator. But who ever heard Horace Mann uttering a word which approached profanity? How continually does Mr. Mann gather the choicest of his illustrations, the richest and most touching of his words, from the language of Scripture. Hence he drew nearly all the great motives which he was continually urging for the observance of right, of justice, of truth. Who else — among laymen at least — has pointed out in such glowing language and with such wealth of illustration the infinite benevolence of God? Who has done more to make man a worshipper of God; to teach him — I use the language of Mr. Mann — “to hold that spiritual intercourse with his Maker, which at once strengthens and enraptures?” Who has done so much to cultivate — quoting still his own words — the moral and religious sentiments, benevolence, conscience, reverence for “the All-Creating and All-Bestowing, who has the prerogatives of Supremacy and absolute Dominion”? Who so eloquently has enforced the necessity of educating the moral nature and elevating the love of truth? “The love of truth,” he says, “is the moral Bethesda, whose waters have miraculous healing.” With what feeling and what eloquence he urged his views of the importance of the purity of the moral nature, that it should never be sacrificed to the success of the intellectual education. No, Sir, he felt that the moral nature is made, by the finger of God, the supreme part, the highest, the noblest part of the nature of man; and, therefore, the great object of his life was to establish the supremacy of the moral nature, and to make everything else — the physical nature, the intellectual nature, the emotional nature — subservient to that which he considered as fitting us to hold communion with the infinite heart, which enlighteneth every man who is born into the world.

He respected the pulpit; he felt the mighty power of the press; he would have the conscience enlightened, educated, that it might be the great guide, as God appointed it should be, of the pulpit and the press, and all other sources of public opinion. What is the most remarkable feature of his educational influence is, the importance which he attached to the education of the moral nature of the child, from his earliest years, even from his earliest infancy. The glorious duty of the mother was — so he thought — to educate the conscience of the child.

Mr. President, how delicate, how infinitely delicate was the purity of our friend. No one could suspect him for a moment of indolence or any other form of mean self-indulgence, or of any violation of temperance or purity — never for a moment in his life. Bring up, Sir, the contrast between that picture and that of many of those public men whom the world calls — Oh how falsely calls — noble. How delicate was his sense of justice. He was unjust only to himself. Who ever knew him guilty of the folly of incurring a debt unnecessarily, or of the meanness of deferring payment when possible? Consider the contrast between that noble trait of our friend, and the meanness of some whom the world calls great. His habits were of extreme self-denial, of the utmost frugality, even in things we commonly consider indifferent. He never bought an unnecessary garment for idle show, nor a book which he could do without. Yet no one ever valued books more highly. He saved severely, not for himself, but that he might have the means of lending to poor young men and poor young women, struggling for an education. How does he rise and rise always; how does he continually soar above the poor low spirits of our age and country in regard to wealth. How eloquently does he show how worthless and debasing simple wealth is

except when nobly used. Who in our time, except one solitary name — I have no right to utter what I say without excepting Mrs. Dix — has done so much for others? Every child in Massachusetts is already better educated for what Horace Mann has done; the whole country is full of better school-houses, better built, better situated, better warmed, better ventilated, better furnished, and oh how much better taught in consequence of what Horace Mann did and taught. With what power did he expose the cruelty and wickedness of bad ventilation, on putting a child on a short allowance, when God's sky was full of pure air. As to the importance of furnishing good books and libraries for children and for men, how far beyond his age was he. Who has pointed out like him the mighty importance of making men by education and intelligence fitted to be voters in a free State? In comparison, no one before Horace Mann seemed to understand the importance of a well-trained body, and the necessity of adopting it to our condition and our climate. How utterly has he chased away — would that it were forever — that phantom of the night, that false idea that bodily health is an accident, as if there could be an accident in a divinely ordered universe, unless we might call that provision an accident by which the sins of the fathers are visited upon the children to the third and fourth generation. Sad and terrible law it seems, yet it is the very law fitted to awaken men of any feeling, — any soul to the consequences of their own acts. Any persons who have any sense of the effect in themselves, ought to be awakened to the consequences of their sin upon their children and grandchildren and their children's grandchildren.

Who has ever done so much to elevate to its proper position the profession of the teacher? Has he not almost created the profession of the teacher? Consider for a

moment the different position which the teacher in Massachusetts occupies, the different position which all you, ladies and gentlemen, occupy from that of your predecessors, when Mr. Mann, neglecting everything that commonly allures men, devoted himself to building up the profession of teaching. Why, Sir, the very fact that such multitudes have been able to come here, proves what he has done, is the consequence of what he has done. In that one thing he has done a great work; he has increased the compensation at least fifty per cent. Such a meeting as this would not have been possible when Mr. Mann began his work. Who ever laid open so broadly the whole field of the teacher's labors? Who ever did so much to elevate the standard at which the teacher should aspire?

But, Mr. President, I have occupied your time too long. You know, and every one who hears me, knows, that I have touched lightly upon a few of the great and noble characteristics of our friend. But, Sir, there are others who knew him, — I will not say as well as I, — who loved him, I cannot say so devoutly and affectionately as I did, — but there are those who have the profoundest admiration, the highest respect, and the deepest gratitude for Mr. Mann, and to them I will give way. (Applause.)

HON. THOMAS SHERWIN, Principal of the English High School, said, —

I do not know that I have an idea to add to those expressed in the resolves, with regard to the decease of Mr. Mann, and to those expressed in the remarks of my friend who has just taken his seat. And yet I am unwilling to leave the hall without speaking a single word.

When a great man dies, a renowned warrior, or one simply intellectually great, we recount his merits, we extol him for what he did and said. If he has merely occupied a high station of trust and honor, we pay respect

to the incumbent of the office if not to the man. But when a man not only intellectually great, but eminently useful, eminently efficient, eminently successful, eminently philanthropic, is removed from his seat and labors of usefulness, we should be recreant to humanity, recreant to the best impulses of our nature if we did not mourn his loss, and in some degree recount the virtues of his name.

I did not know Mr. Mann in the sappling, but only in the full, robust tree. I saw not the source of the rivulet, but I looked upon the full river; and yet I knew enough of him to feel convinced that no man within the sphere of my knowledge has done so much for the cause of education as he. Massachusetts owes him a debt of gratitude; and, reflectively, other States owe him a debt of gratitude; and that debt Massachusetts can best repay by generous, persevering efforts to make the common schools what he labored to make them.

Every teacher in Massachusetts owes him a debt of gratitude, and thousands of teachers in other places; and that debt they can best repay by bringing to their work their best talent, the greatest amount of attainment they can command, the tenderest sympathy, and a perseverance in their work which knows neither let nor hindrance.

Every pupil in Massachusetts owes him a debt of gratitude, and thousands of pupils elsewhere; not simply because he was instrumental in introducing better treatment of school children, better modes of governing them, but for providing them better accommodations in their houses, with apparatus and everything that pertains to their comfort and progress.

Every friend of humanity owes him a debt of gratitude; not simply for what he did for the young, but because, at all times, in all places, he interposed the shield of his powerful intellect, and his varied attainments, to protect the

poorest, the humblest of God's creatures, from oppression, tyranny, and blood. And this debt can best be repaid by obedience to that command, which says, "Go and do thou likewise;" and that other command which teaches "to do unto others as we would have them do unto us." Mr. Mann possessed in a remarkable degree the best talent, the most varied attainments, the tenderest sympathy, the utmost perseverance. He had an energy of purpose which found no obstacle insurmountable, no difficulty unconquerable, no labor too arduous. But his eulogy need not come from living lips. His best eulogy is in what he said and what he did.

G. F. THAYER, Esq., of Boston, spoke substantially as follows, —

Mr. President : — It is fitting that this expression of our sentiments should be made. Mr. Mann was a member of the Institute; for many years one of its Vice-Presidents. We have often been charmed by his eloquence, warmed by his zeal, enlightened by his wisdom, and have long seen in him — among many true and energetic soldiers in the great cause that brought us together in this association — a leader whom we delighted to follow, and one who combined the courage of a Leonidas and his three hundred, to *dare* and *do*.

There are so many interesting points of character connected with the rare individual whose worth these resolutions commemorate, that one is wholly at a loss to decide which he shall select and where begin — in the brief space of time that one member may claim among the many who will wish to bear testimony in favor of the deceased. There is one trait, however, that has not been adverted to, so far as I know, by those who have paid public tribute to his memory, which was a prominent element in him, and which contributed largely to his success; and that is,

enthusiasm — enthusiasm, without the aid of which, no cause can prosper, and with which one seldom eventually fails. With this our friend was fully imbued. His every undertaking had the advantage of it. His every expression exhibited it. He did nothing by halves. Every enterprise that secured his attention, he entered upon with heart and soul. His mind was a poet's picture-gallery, continually sending forth images of sparkling beauty and thoughts of striking interest. His vocabulary was rich, varied, and extensive. I once knew a master of many languages, who thought in one, performed his devotions in another, and talked in a third; but in the case of our friend, he used but *one* — always hearty, soul-filled, and enthusiastic. Perhaps it was, to some extent, a defect that he always rose above the *common*. Seeing more than most men with the intellectual eye, his language proportionally magnified the object. His feelings partook of the same quality. Intense in their operations, they kindled his philanthropic and his active benevolence, and, excited to almost anguish, his compassion for human suffering; so that it seemed as if his very nerves had been excoriated, and were exposed to tangible contact with thrilling external influences. His friendship was unlike that of most *men* — its exhibition was in acts of *affection*, ardent and tender as woman's love. And though his indignation against the wrong-doer was terrible as an army with banners, his words of encouragement to the penitent and the timid were as gentle as the tones that fall from the lips of an angel of mercy. Though daring and fearless in the cause of human rights, in the circle of his family, love, with all its engaging endearments, erected its altar, and reigned with uninterrupted dominion. Erect in figure, he seemed lifted heavenward by the consciousness of his relations to the Infinite, as if he were literally a divinely appointed ambassador to mankind for good.

Through his whole course of public life, to benefit his race seemed the impulse that gave energy to his arm and efficiency to his zeal. I do not deny that he was ambitious, but his ambition was of a type of which his friends might well be proud, as it tended to promote the melioration of the condition of oppressed humanity, the enlightenment of ignorance, and the refinement and elevation of the masses of society.

To him more than to any other man in the Commonwealth — may I not say to any ten men? — are the poor lunatic and maniac indebted for the present accommodations they enjoy at the public expense; for the kindly mode of treatment that has within the last generation been adopted; and, consequently, for the augmentation of the chances for final restoration to sanity and comfort. The exercise of this act of philanthropy alone, would have justly entitled him to a monument of enduring gratitude; but this was only a single form in which his benevolence was manifested; his life was a continued series of good works — of noble deeds. His last great effort, which terminated in our grief and his martyrdom, set the seal to his fidelity, and secured to him an undying memento in the hearts of admiring thousands. He felt he was *called* to the work; that a Divine voice was heard in his soul, exclaiming, "Here is your appointed work! Assume this service! Maintain this post!" It was enough! He heard — he *felt* the heavenly mandate! He acknowledged its authority! He adopted it as his perpetual guide. He obeyed the command. He did the work. He died in his armor. He wears the martyr's crown!

Our wondering admiration is always aroused when we are reminded of the gallant young sailor, who would not desert the gun at which his father had placed him, on board the *Orient*, in the Battle of the Nile, although the

ship had taken fire, and the flames were fast approaching the magazine; and, consequently, lost his life in the explosion of that ill-starred vessel. The picture is, indeed, touching and grand. We offer the tribute of our love and veneration to the juvenile hero. He did all that any one could ask in the emergency. But our departed friend did more than this. The brave boy entreated again and again that he might *quit* the "post of death," and remained there only because he had not permission to retire.

Our friend did more, also, than the intrepid Holland, the youth who remained ringing the alarm-bell on the deck of the sinking *Arctic*, and went down with the ship, performing the duty to which he had been appointed.

When opposition, difficulties, and discouragements that would have crushed any other man — body and spirit — assailed our friend, with a pertinacity, rancor, and diversity of resource worthy of a better cause, his physical strength gave way, and his friends besought him to resign the Chair of Antioch College. He resisted their importunities; he felt that he was fulfilling the mission to which he had been appointed. Even the tearful entreaties of his wife and children availed nothing — theirs which would have prevailed in *any* cause to which a sense of duty did not prompt him. Here it was that he put in practice that *higher law*, of which he had always been an advocate; nor could conjugal affection, ardent as youthful poets picture when they love, cause him to swerve from his determined purpose.

As if the establishment of this noble Institution — which is to benefit the great western portion of our country for centuries to come — nay, become an effective instrumentality of light, and wisdom, and virtue, and power to the whole world for, as we hope, countless ages,

were the one object for which his life and splendid talents were bestowed upon him — he would not — he felt that he *could* not yield — that it would be recreant to duty!

I will close these imperfect remarks with a paragraph from a sermon by Rev. Mr. Hall, of Dorchester, delivered on the Sunday after the death of our friend: —

“The last official words,” says he, “of that departed man, spoken in his Baccalaureate Address to the young men and women of the graduating class, as they stood before him in the presence of a vast, admiring assembly, were these: ‘*Be ashamed to die till you have achieved some triumph for humanity!*’”

May we not suppose that this sentiment actuated him, and, not satisfied that he had accomplished *the* triumph at which he aimed, notwithstanding all the achievements in the grand fields of labor, for which the world gives him credit, he stood firm as adamant at this self-imposed task, till death struck him down!

Shall not the influence of his heroic example impel us, my friends, to imitate to some rational degree his enthusiasm, his faithfulness, his self-devotion, his unrivalled deeds?

REV. INCREASE SMITH, of Dorchester, said, —

I rise, Mr. President, to second the resolutions with a *single sentiment*, and to ask that when the vote is taken, it be taken by the audience rising in silence, and each one uttering a silent prayer to the Almighty Father of all, that he may be *able to go and do likewise*.

The sentiment is this:

“A sweet and soothing influence breathes around
The darkness of the dead, up from the marble tomb and
grassy mound,
There cometh on my ear a peaceful sound
That bids me be contented with my lot,
And suffer calmly.”

The incident which the Chairman of the Committee appointed to draw up the resolutions related, as to the *cause* of Mr. Mann's efforts to establish the Hospital at Worcester, calls me back to the past. I had the happiness of knowing somewhat intimately that sainted character to whom allusion was made, before she gained Mr. Mann's affections, and become his *betrothed, and then his wife*. She was a beautiful character. She gained his affections, and gave her own to him. She was the daughter of President Messer, — *my* President and Mr. Mann's President. And when I visited, some three years ago, the aged mother and elder sister of the sainted dead — the mother absolutely incapable of hearing a sound, being perfectly deaf — and when I took the slate and made allusion to Mr. Mann in writing, the deep feeling of the mother gushed forth, and the strong influence which Mr. Mann's *affectional* character had left, still manifested itself. The interest was not *all* for the daughter. Mr. Mann was identified with the daughter.

I repeat, that I second the resolutions, hoping the vote may be taken in the manner I have indicated.

REV. DR. WATERSTON, of Boston, said, —

I will merely allude to a meeting recently held in Boston, which may lead to the adoption of something after the resolutions have been adopted. Immediately after the death of Mr. Mann, a meeting was called that something might be done which should do honor to his name. It was interesting to witness the variety of men who came together, the deep feeling that they might do something to pay a tribute to his memory. There was one who had devoted his life to the insane, and he had come with the conviction of what was due to Mr. Mann on account of his labors in that particular.

Here was another who had devoted himself to the cause

of human rights, and who had done what he could; he came to pay his tribute. There was the minister of the Gospel, who had devoted himself to the cause of righteousness and truth; he came to pay his respects. There were the friends of education, who had devoted themselves in the school-room. There was one, who had been a Professor in the College of Antioch; another, who had been a student; another, who had struggled to aid the Greeks in their efforts for liberty. All met with one sentiment, and so great was the interest, so profound the emotion, that no word was heard in consequence of that depth of feeling. After a time, when one and another had spoken, a Committee was appointed, whose duty was threefold; one, to prepare a memorial; another, to see that an address was publicly delivered; and another, that the means should be raised among the friends of education in the community, so that his three sons may have the advantages of the best education.

Sir, as one of that Committee, I rise simply to express these words, and to state that the Committee are desirous of doing what they can, that their work is connected with that of the friends of education all over America. As there is a common interest in the country, how can they better carry out their plans, than to ask the members of the Institute to assist in spreading through the community that which will aid them in doing this work. Mr. Mann gave up a lucrative profession when he might have acquired wealth, and gave himself to the cause of education; was willing to spend and be spent in the cause. He was economical, and still gave liberally to the cause of education and to the poor student; and it is assumed, I know not with how much truth, that he has left his family with little means, and three boys who have a life before them, and we trust a life of usefulness and of

honor. What can be more fitting than that teachers and the friends of education in this Commonwealth and throughout America, should be willing to contribute their mite, whatever it may be, that they may see that the sons of Horace Mann shall have the amplest means of education.

REV. MR. NORTHRUP, of Saxonville, rose to state a fact. At the meeting of the Normal School Association in Trenton, N. J., a gentleman eminently liberal in the cause of education and a member of this Institute, rose and said that it was due to Horace Mann to state that a lecture which he heard him deliver had changed the plan and history of his life. That statement could be reiterated by multitudes in Massachusetts. Mr. Northrup said that it had been a matter of great interest to him, in visiting the towns in the Commonwealth, to see everywhere clear traces of his footsteps. He did not believe there was a town in the Commonwealth that would fail to respond to the proposition just announced, when an opportunity is given.

MR. PERRY, of Providence, spoke of the fact that Mr. Abbot, when he was in England, said to him there was no subject on which he was so often questioned as that of the system of education in America; and to answer these repeated questions, he had directed a thousand copies of Horace Mann's History of the Schools to be printed, and he had circulated a large part of them.

MR. GREENLEAF, of Brooklyn, added a word from his experience in testimony to the perfect accessibility of Mr. Mann.

After the remarks of the gentlemen who followed Mr. Emerson, the Resolves were unanimously passed by a rising vote.

On motion of Mr. NORTHEED, of New Britain, the Insti-

tute proceeded to the election of officers. The Chair appointed Messrs. E. T. Strong and Charles Morrill, of Boston, and Edward A. H. Allen, of New Bedford, a Committee to collect and count the votes.

The Committee reported the following list to be unanimously elected, —

PRESIDENT.

D. B. Hagar, Jamaica Plain.

VICE-PRESIDENTS.

Samuel Pettes, Roxbury.
Barnas Sears, Providence, R. I.
Gideon F. Thayer, Boston.
Benjamin Greenleaf, Bradford.
Daniel Kimball, Needham.
William Russell, Lancaster.
Henry Barnard, Madison, Wis.
William H. Wells, Chicago, Ill.
Dyer H. Sanborn, Hopkinton, N. H.
Alfred Greenleaf, Brooklyn, N. Y.
William D. Swan, Boston.
Charles Northend, New Britain, Conn.
Samuel S. Greene, Providence, R. I.
Ariel Parish, Springfield.
Leander Wetherell, Boston.
George B. Emerson, Boston.
Daniel Leach, Providence, R. I.
Amos Perry, Providence, R. I.
Nathan Hedges, Newark, N. J.
William J. Adams, Boston.
Worthington Hooker, New Haven, Conn.
Zalmon Richards, Washington, D. C.
John W. Bulkley, Brooklyn, N. Y.

Thomas Sherwin, Boston.
Jacob Batchelder, Salem.
Elbridge Smith, Norwich, Conn.
George S. Boutwell, Groton.
John Kingsbury, Providence, R. I.
George Allen, Jr., Boston.
Charles Hammond, Groton.
D. N. Camp, New Britain, Conn.
J. D. Philbrick, Boston.
Joshua Bates, Boston.
Anson Smyth, Columbus, Ohio.
Alpheus Crosby, Salem.
Ebenezer Hervey, New Bedford.

RECORDING SECRETARY.

B. W. Putman, Boston.

CORRESPONDING SECRETARIES.

A. M. Gay, Charlestown.
John Kneeland, Roxbury.

TREASURER.

William D. Ticknor, Boston.

CURATORS.

Nathan Metcalf, Boston.
Samuel Swan, Boston.
J. E. Horr, Brookline.

CENSORS.

William T. Adams, Boston.
James A. Page, Boston.
William E. Sheldon, West Newton.

COUNSELLORS.

Daniel Mansfield, Cambridge.

A. A. Gamwell, Providence, R. I.

Charles Hutchins, Boston.

J. W. Allen, Norwich, Conn.

A. P. Stone, Plymouth.

George N. Bigelow, Framingham.

Richard Edwards, St. Louis, Mo.

Zuinglius Grover, Chicago, Ill.

T. W. Valentine, Brooklyn, N. Y.

J. E. Littlefield, Bangor, Me.

F. A. Sawyer, Charleston, S. C.

Moses T. Brown, Toledo, Ohio.

The President appointed Messrs. Thayer of Boston, and Stone of Plymouth, a Committee to conduct Mr. Hagar, the President elect, to the chair.

MR. HAGAR, the President elect, on taking the chair, said, —

Gentlemen of the Institute, I accept with great diffidence, the honorable position to which you have been pleased to call me. Appreciating as I do its important duties and responsibilities, I should hesitate to assume them, did I not confidently rely on your generous indulgence and earnest co-operation. In return for your kindness, I can only tender to you my grateful acknowledgments, and pledge to you my best services. (Applause.)

At eleven o'clock, the Institute listened to a lecture on "*Primary Schools*," by CHARLES NORTHEND, Esq., of New Britain, Conn.

At the close of the lecture the Institute adjourned.

AFTERNOON SESSION.

The Institute was called to order by MR. HAGAR, the President, at two o'clock.

The Committee appointed to draft resolutions on the death of DR. WILLIAM A. ALCOTT, reported, through Mr. Sheldon, their chairman, the following resolutions: —

Whereas, God, in his Providence, has removed, by death, Dr. William A. Alcott, a member of this Institute, — Therefore

Resolved, That in this bereavement this Institute has lost *one of its earliest* friends, and most *devoted* members.

Resolved, That in Dr. Alcott, the cause of popular education had one of the most intelligent, devoted, and self-sacrificing laborers of the day; and while, with a diligent hand, he sowed the seeds of knowledge and virtue, he lived to reap a golden harvest in the dissemination of sound principles, and an enlightened public sentiment.

Resolved, That we sympathize with the family of our deceased friend and brother, and pray that our Heavenly Father may be the husband of the widow, and the father of the fatherless.

Resolved, That the Secretary of the Institute be requested to transmit a certified copy of these resolutions to the family of the deceased.

In support of the resolutions MR. SHELDON spoke as follows, —

I have simply to add, that, in the department of learning, this faithful friend of education was ever found, in his simple, plain, earnest, practical way, doing all in his power to disseminate correct principles. He was not in position where the world would gaze and applaud: but he gave himself with earnestness and self-denial to inculcate correct principles in all that pertained to home education,

physical education, and everything relating to general health or soundness of body, in which to produce a sound mind. In these things he is before New England and before the country as an earnest and faithful laborer. He travelled through many States, and in his simple way, enlisted the feelings of the young by his earnest adaptation of truth to their minds. These labors he performed from the honest motives of a pure heart.

MR. J. W. BULKLEY, of Brooklyn, said, —

My friend and associate on the Committee has left little to be said of the character of Dr. Alcott. That is known and “read of all men,” at least in New England. And not alone in New England; for in New York we were wont to receive his aid and advice in the great and noble work in which his heart was enlisted. He was a pure minded man. The cause of physical education was one in which he was deeply interested. Health and all the appliances of the school-room as related to it, were objects that secured his earnest efforts. I have no doubt that we are deeply indebted to him, throughout the country, for his lectures and writings on these subjects. I remember having occasional calls from him at my residence when he visited New York, and receiving occasional letters from him. All of them breathed the same spirit of a pure mind and not of self-glory, a spirit of self-sacrifice and devotion, with all his heart, to the work of his Master.

I think those who were present at the meeting in Norwich last year, will remember that he stood upon the platform as I do now, and when the resolutions came up with reference to the death of Mr. Andrews, he stood up and spoke of the living, and magnified the goodness of God in having given to the world an educator like E. A. Andrews. I stand to-day to speak in honor of the man who died, emphatically, with the harness on, turning

neither to the right nor to the left till the Master called him to his rest.

I am admonished by the death of our brother, as well as of him to whose decease reference was had this morning (Mr. Mann), that we who remain are also mortal, and that what we do must be done with all our might, that we must live for the present and work for the future, knowing not what a day may bring forth. Methinks, could the spirits of our departed brothers speak, they would speak to us, "Work while it is day; there is rest for the pure in heart, rest in heaven." Now, instead of standing in the place he formerly occupied, I have no doubt he sits at the feet of the Great Teacher, learning lessons which he began on earth. Let us imitate him as he imitated the Great Teacher; let us do our work, and be ready to say from the heart, when he calls, "Even so, come Lord Jesus."

The resolutions were unanimously adopted.

PROF. J. B. THOMPSON, of New York, offered the following resolutions on the death of Prof. Olmsted, which were unanimously adopted.

Whereas, it has pleased the All-Wise Ruler of the Universe, to remove, by death, during the past year, our distinguished fellow-laborer, Prof. Denison Olmsted, from the field of labor and usefulness on earth, — Therefore

Resolved, That while it becomes us to bow with submission to this inscrutable dispensation of Divine Providence, we cannot but deeply mourn his loss as a faithful and successful teacher, an able advocate of popular education, and an ardent friend of science, of good morals and religion.

Resolved, That we respectively tender to his surviving family and friends our tenderest sympathies in this the hour of their bereavement and sorrow.

Resolved, That the Secretary be requested to send a copy of these resolutions to his family.

MR. TICKNOR, the Treasurer, read his Annual Report, which, on motion of Mr. Bulkley, was accepted.

The Institute then listened to a lecture by PROF. SANBORN, of Dartmouth College. Subject, "*The use of Helps in the Study of the Classics.*"

MR. PHILBRICK of Boston, invited Mr. Smyth of Ohio, to make some statements with regard to School Libraries in his State. Mr. Smyth complied, and said, —

I feel exceedingly embarrassed after having heard the remarks of my friend, Mr. Philbrick; he has complimented my State so highly, that I really think it will appear better than to have me speak as the exponent of our educational movements. But in obedience to the request he has made, I will detain you a few moments in speaking only of our doings in regard to libraries.

I suppose that most of you are familiar with our general school law, which was enacted six years ago. I believe that our school system is as good as that of any other State in the Union; indeed, in some particulars I think it is in advance of any other, though I am far from believing that our schools are as good as those of Massachusetts, or that our teachers, as a general thing, are as good. We have some as good as you have. At least I suppose we ought to have, for they come from you with your endorsement. We have a great State; we have eighty-eight (88) counties; we have—I was going to tell how many inhabitants, but there are so many I have forgotten—somewhere between two and five millions. (Laughter.) We have twenty-two thousand (22,000) teachers, and our school operations cost nearly \$4,000,000 every year, the greater part of which comes directly from the pockets of our tax payers. We have the interest of

about \$2,500,000 only, and the rest is raised by taxation. We have no rate bills.

Our libraries are provided for in the general law by which there is an assessment of one tenth of a mill on a dollar throughout the State. That seems a trifling tax, but yet it yields between \$80,000 and \$90,000 a year. This is collected as other State revenues are collected, and is distributed in books to the counties and to the townships in proportion to the enumeration of youth between five and twenty-one years of age. The books are selected by the Commissioner. Our books last year were obtained of D. Appleton & Co., at a reduction of forty per cent. from the retail prices.

Mr. Smyth exhibited some of the books to show the style of the binding and strength of the work, and presented some copies to Messrs. Philbrick, Boutwell, Hagar, and Northend, accompanying the presentation with amusing and appropriate remarks.

MR. BATCHELDER, of Salem, submitted resolutions of sympathy with the citizens of New Bedford, for their loss by a severe conflagration which occurred during the session of the Institute. The resolutions were unanimously adopted.

MR. BULKLEY, for the Board of Directors submitted their

ANNUAL REPORT.

ON behalf of the Board of Directors, the undersigned beg leave to present the following Report :

The meetings of the Board prescribed by the Constitution have been held, and the usual business transacted.

The Library belonging to the Institute, is still kept at the "Union Education Room," in Chauncey Street, Boston, the sum of fifty dollars per annum, being paid from

the funds of the Institute towards defraying the expense of keeping open said room for teachers, and furnishing it with educational periodicals. This Room is a sort of Educational Reading-Room and Exchange, and is open for the use of all teachers, of both sexes, free of charge. The Library contains many valuable works upon the subject of education, though but few of the more recent educational publications are found upon its shelves. Its good condition affords sufficient evidence that the Curators have faithfully performed their duty.

The last Annual Meeting, held at Norwich, Conn., was, it is believed, more numerously attended than any preceding meeting of the Institute, and probably no one has surpassed it in interest and usefulness. Of the Lecture on Physical Culture by Prof. Calthrop, six thousand two hundred copies have been printed and circulated gratuitously. To aid in giving this admirable lecture a wide circulation, His Excellency, William A. Buckingham, of Norwich, Conn., forwarded to the President the generous donation of one hundred dollars.

The Annual Volume of Lectures, together with Journal of Proceedings and a verbatim report of the discussions for the year 1858, has been issued in uniform style with the "New Series" of the publications of the Institute, by Messrs. Ticknor and Fields, Boston, and is for sale at the price of fifty cents. Of this series of volumes, five hundred copies are printed annually, a part of the expense of publication being paid from the Treasury of the Institute.

The precise object of the Institute, as set forth in the Constitution, is "to diffuse useful knowledge with regard to education." This object has been steadily pursued for nearly thirty years with increasing efficiency and success, and it is hoped that its efforts for the promotion of this object will never be relaxed so long as there are minds and hearts to be cultivated, trained, and developed.

On motion of MR. KNEELAND the report was accepted.

On motion of MR. STONE, Adjourned.

EVENING SESSION.

The Institute met in the North Christian Church, and was called to order by the President at eight o'clock.

An Anthem was sung by the Choir, under the direction of Mr. Thacher.

The President, after some introductory remarks, introduced PROF. BUTLER, of Wisconsin, who spoke as follows, —

PROF. BUTLER took the floor, and recited a humorous poem as the commencement of his remarks, in which Ethan Allen is represented as offering himself as a substitute, on certain conditions, for a culprit who had been condemned to be hung, in order that the condemned man might have his life spared a few days, with the hope of proving his innocence. Prof. Butler said, after all, he did not know but he would rather imitate Allen, and be strung up, than speak to that audience. He went on to say that he had lived in the West for the last seven years, which he reckoned about half his life; the remaining seven he had lived in New England. The State of Wisconsin is larger than Old England, and but little smaller than New England. At the time of the last census there were two hundred and sixty-seven thousand children of suitable school-going age. We want teachers there. Standing in Mr. Barnard's place it behooves me to say what he would say. Ours is a broad State, and population is rapidly coming in. Good wages will be given to teachers. It gratifies me to see the sea of faces that are looking westward, who will be moving westward ere long. [The church was situated so that while occupying their seats, the audience looked toward the West.]

The State is only eleven years old; yet the seventh annual meeting of the State Teachers' Association was held four weeks ago. We had a large meeting.

Prof. Butler then referred to a visit that he had recently made to Danvers, where he called on Maam Eden, who was upwards of ninety years of age. He spoke to her with reference to the extent of her travels. She had never been in Boston, a distance of less than thirty miles. When asked what was the farthest place from home to which she had travelled, she said, after some reflection, it was Marblehead, a distance of five miles. She went there before the revolutionary war to be vaccinated for the small pox! Prof. Butler thought that great as the contrast was between Maam Eden and the female teacher there who had travelled least, it was not greater than it would be between that same teacher now and what she would be when he should meet her next in Wisconsin. He closed by giving this sentiment: "*The East and the West*. May it remain forever doubtful which owes most to the other."

The next State called was New York, for which Mr. JAMES CRUIKSHANK, Editor of the New York Teacher, responded. He first spoke of his attachment to the American Institute, and gave as a reason for it, that it was the parent of many State Associations, the first of which, out of New England, was that of New York. The influence of the Institute is seen in the awakened interest all over the country on the subject of education. The more Southern States also are awakened, and now Alabama, North Carolina, and Mobile, have their School Journals. Within the last two years another Association has sprung up, which is not antagonistic to this in any aspect, but it rejoices in all the glorious memories which we to-night celebrate. One year ago, the National Teachers' Associa-

tion met at Cincinnati, and two weeks ago at Washington. That Association is yet in its infancy, and at our late meeting everything was new ; and there was a special difficulty from the fact that we had representatives from fifteen or sixteen different States of the Union, men who had been accustomed to different forms of organization. We design to modify for good the different educational systems of this Union through the action of that Association. This year we had a good meeting, and we think our organization is nearly complete. Next year we shall meet in Madison, Wisconsin, and the meeting will be held four days. Prof. Reed has pledged us that the great West shall give us a glorious reception.

Mr. Cruikshank briefly gave a statement of the system of Schools in New York, which embraces, among other things, a library system, by which nearly all the districts in the State are supplied with a School Library. The district system is in the way of their progress in New York. Some radical changes are needed.

HON. NATHAN HEDGES, of Newark, spoke for New Jersey ; he said, —

I am not a New England man. But year by year, as some of my brethren know, I come up to these meetings to see and to listen — and I may appeal to you that I am a good listener and a slow talker — and notice the progress of the educational cause in good old New England. I have in my veins as pure Puritan and Yankee blood as any other, though I never slept a night in New England till I was fifty years old. I lost much by that. But I was born in a true Massachusetts Colony, on the western end of Long Island. So they claim me for a native of New York, though my life has been in New Jersey.

These meetings are as good and as attractive to me as ever. Though I am not very young, I am as actively

gaged in the business of teaching as any here, and as I am in my sphere, surrounded by active and earnest youth, I think of the meeting that is past, and of that which is to come; often when laboring there, I think of the faces I have seen, and the friendships I have formed, and the co-workers in good old New England, in the Empire State and elsewhere, who are laboring at the anvil and working out this great work which is to make our nation what we hope it will be. We, as teachers, have in our power the forming of the hearts and minds of the youth of the present generation, and it is well that we should come together and encourage each other.

There was a time when New Jersey was in the Union; it was during the revolution. But some in New York have found out that New Jersey is now in the State of Camden and Amboy. But we have schools there that are in the Union; and though we are not as early as New England, the Legislation of New Jersey is enlightened, and the work of education is going on firmly and steadily, and every year witnesses an improvement. I dare appeal to some of my New England friends here, that, as the foundation of our educational system, we have a Normal School which need not suffer in comparison with any in the United States. We have connected with it a Model School, which I doubt not is beyond comparison the best Model School in the United States. We have also a Preparatory School, established at great expense, in which candidates for the Normal School can receive the training they need to prepare them to enter it. We are building large school-houses, and giving as liberal salaries as Boston gives, in many places. We have doubled within fifteen years, so that our State schools have become so good as to do away with most of the private schools.

MR. NORTHEND, of New Britain, Conn., spoke for that

State. There has been great progress in that State within a few years. We have not a free school system in Connecticut, though there are many towns and cities where the schools are free. Our school fund gives to the education of every child between the ages of four and sixteen years of age, the sum of \$ 1.40 annually. The people have depended on this fund too much ; in many towns they have thought it sufficient. We have, I am sorry to say, what is called the note bill, in many districts. Within a few years provision has been made for school libraries, and about five hundred libraries have been formed. The State gives ten dollars to every district that will raise an equal amount. Much of the progress in Connecticut as well as in other States, may be traced to the influence of this institution. I hope the time may soon come when the example of Massachusetts may be followed there, and no such thing as the district system exist in the State. Mr. Northend complained that the teachers in Connecticut, as in other States, do not interest themselves in educational journals ; not more than one fourth of them taking any journal whatever.

MR. SNOW, of Providence, had been but a few weeks in Rhode Island, and therefore was not prepared to state many things respecting the schools of that State. The schools in Providence are under the most perfect system. This is owing mainly to the presiding officers of the School Board. They have had three celebrated superintendents, and the one they now have is not inferior to the others. By the system in Providence each child knows just where he will be at any future time if he is attentive to his studies.

MR. A. P. STONE, of Plymouth, spoke for Massachusetts. He said it seemed to him as he stood there, that he was speaking to a large portion of the teachers of Mas-

sachusetts. The record of Massachusetts, on the subject of education, is good from the beginning, to this evening. It is a well known fact that the subject of education was one of the first things to which the attention of the people of Plymouth was called. The records of the early days, however, have been lost. It is found, though, that certain cattle were divided by law. The red and white cow to Elder Brewster, and another to another person, and something fell to the lot of the man who had been the schoolmaster. It seemed they did not legislate upon the subject, but went to work immediately to educating the children. Among the oldest graves is that of one who is known to have acted many years as the schoolmaster.

It is safe to say that the Legislation of Massachusetts is onward. Some important changes have been made within the past year, and there is good reason to believe that if the people will only put the laws in practice, the verdict will be so nearly unanimous in favor of the late law, that it will not be worth while to count the opposing votes. The most beautiful structures in Massachusetts are the school-houses. Look here and see her teachers. The County Associations and the State Association are in a prosperous condition, the latter of which owes so much to him who now occupies the Chair of this Institute. But I need not speak for Massachusetts; she speaks for herself. I will only add in closing, "Massachusetts and her Common Schools. God bless her. And I will add, this goodly city of New Bedford."

The President then called on MR. CHARLES ANSORGE, of Dorchester, to state something about the Schools of Prussia, with which he was formerly connected. He said, —

The schools in Germany, and especially Prussia, are

good — relatively, not absolutely. The difference between schools in the country and those in the cities, is as great there as it is with us. The judge of Prussian schools after an inspection of the institutions of learning at Berlin, Halle, or Breslau, is as partial, as to take the Boston schools for the average standard of the schools of our State. There, the higher schools are supported entirely or mainly by government, while the expense of the common schools are laid upon the shoulders of the common people, who have to pay, not according to their property, but to the number of children they send to school. The school laws of Prussia are a perfect Babel, patchwork from the first to the last. They are administered by provincial, gubernatorial or county officers, every one of whom expounds or modifies them according to his views or to circumstances. With us, the schools of different grades are regarded as sister institutions, and the primary school teacher shakes hand with the professor at the university; while in Germany, the common school is regarded by the University and College, as the publican was by the Pharisee. The absolute Eagle of Prussia has favored and cared for common schools merely from a sense of self-preservation. These schools were improving from 1808 to 1840, since that time they had been declining. Normal Schools have been removed from large cities to small country towns; experienced educators, like Dr. Diesterweg, G. Scholtz, Meyer, and others, were dismissed from Normal Schools, and their places filled by inexperienced and inferior clergymen; the press suffers under the system of censorship, and the number of educational periodicals has declined within the last ten years about sixty-six per cent. Teachers' meetings are forbidden, unless a clergyman is in the midst of them. The Jews could not long more earnestly for deliverance from captivity, than the enlightened Prussian teacher longs for better days.

MR. STONE, of Vermont, spoke of a recent meeting of the State Association, which he had attended at Burlington. The meeting was a very large one; they have many teachers in Vermont, who are making teaching the business of their life, though that is not the case with regard to teachers generally. They have hardly got waked up yet in some places, however. One minister did not dare give a notice of an educational meeting from the pulpit. Such a thing had never been done there, and he did not know how the people would regard such an innovation.

G. F. THAYER, Esq., of Boston, addressed the female teachers on the importance of endeavoring to imitate one of the characters referred to in the address of Mr. North-end, and become like Mary Cheerful Method, and of course to avoid the evil habits of the other character, Jerusha Fussy Snarl. He also spoke of the impropriety of requiring pupils to give a reason for all the opinions they express.

The Choir then sung another Anthem.

MR. BULKLEY, of Brooklyn, offered the following Resolves, which were unanimously adopted, —

Whereas, J. D. PHILBRICK, Esq., the retiring President of the Institute, has occupied the Chair of the same, for the past two years, with distinguished ability, and to our entire satisfaction, — Therefore

Resolved, That our thanks are eminently due, and are hereby tendered to Mr. Philbrick for his gentlemanly bearing, impartial ruling, and prompt despatch of the business brought before us.

Resolved, That we rejoice in the unparalleled prosperity and success of the Institute during the administration of Mr. Philbrick, and trust that he may long live to labor in the field to which he has devoted his life.

MR. KNEELAND, of Roxbury, offered the following Resolutions, —

Resolved, That the thanks of the American Institute of Instruction be presented to the City Government of New Bedford, for the free use of their convenient and commodious Hall ; to the School Committee for the use of their room ; and to the Trustees of the First Baptist Society, and also to the Trustees of the North Christian Society, for the generous offer of their respective churches for our evening sessions.

Resolved, That the thanks of the Institute be hereby tendered to His Honor, Willard Nye, Mayor of the City, James B. Congdon, Esq., Rev. Timothy Stone, Ebenezer Heney, G. C. Delano, W. G. Taber, L. P. Thatcher, N. E. Hammott, and the gentlemen associated with them on the various committees, which have so successfully arranged for our meetings, and provided for our comfort.

Resolved, That the thanks of the Institute are especially due to the citizens of New Bedford, for that unbounded hospitality, which has been so freely extended to the ladies, and others in attendance on the present occasion.

Resolved, That the thanks of the Institute be most cordially extended to those gentlemen, to whom we are indebted for those able and instructive Lectures, to which we have listened with so much delight, and that copies be solicited for publication.

Resolved, That the thanks of the Institute be presented to those ladies and gentlemen who have varied our exercises by their enlivening and very excellent music.

Resolved, That the thanks of the Institute be presented to James Arnuld, Esq., for the opportunity afforded to its members of visiting his gardens, and witnessing the unfolding of that beautiful Night-Blooming Cereus.

Resolved, That the thanks of the Institute be tendered

to those Railroad Companies which have furnished additional facilities to those persons attending the present meeting.

The President suggested that the audience would be happy to hear from some gentleman from New Bedford.

HON. THOMAS D. ELIOT, responded in behalf of the citizens as follows, —

Mr. President, and ladies and gentlemen of the American Institute of Instruction, now that your other exercises, my friends, are completed, and before the hour has quite come when these present satisfactions shall be matters of record and of memory merely, I am right glad to answer to the call of your President to speak in behalf of the citizens of New Bedford, to say to you how much pleasure we have had at your visit among us this year. Your resolution says that you have enjoyed yourselves; and we have the best proof in the world that that, to a certain extent at any rate, is true; for open occasions like this, if satisfactions exist they must be mutual, and the best proof in the world that we can have that you have received pleasure is, that you have given it to us abundantly. I do not remember ever to have had a gathering of strangers within our city like this, that have so soon converted themselves into friends.

Mr. President, there can be no doubt that this Institute of yours and these meetings of yours, must do, in more ways than one, much good to the cause of education. It seems to us here at New Bedford, that you have postponed full long enough your visit to our city, and we hope right truly that it will not be found needful to wait thirty years before its repetition. To tell the truth, Sir, there will be some of us, who will be quite unable to give more than one or two more such welcomes, at such long intervals of opportunity. But if you come again, you will find that

your welcome is not worn out, and you will find one fact established, that these meetings and this Institute will see established an increased permanency of the profession of teaching — not so much of the profession as of the individual teachers engaged in the business.

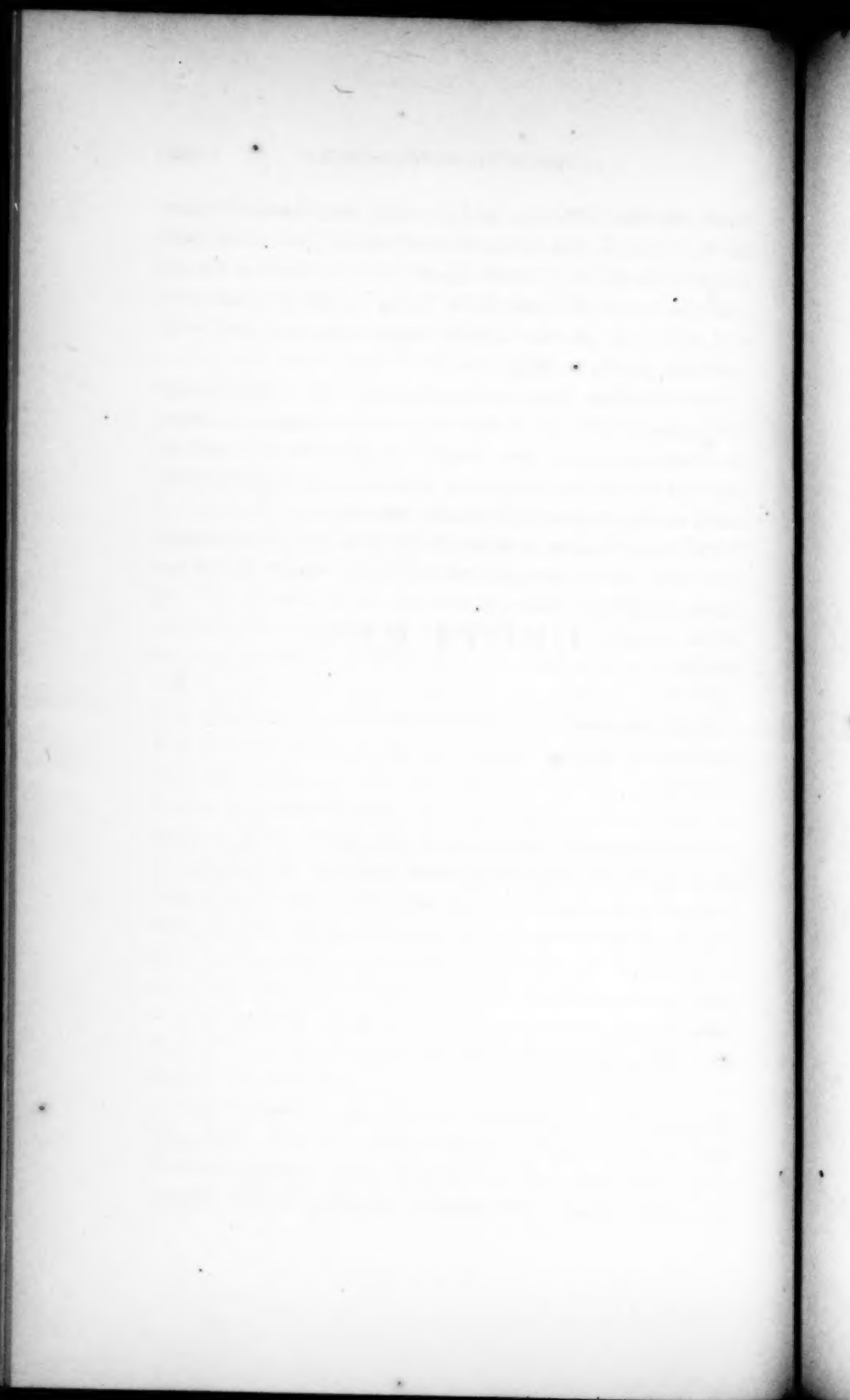
We have heard from New York this evening, that the teachers there were for a short time such, — I have heard complaints made continually, and so have we all, — that the business of teaching was so temporary because, as a profession, it was not fixed. Mr. President, no profession can maintain rank as such, except it be an enduring one. It will not do for the young woman fresh from school, and the young man with his diploma still damp, who expect to be teachers for a short time only, to suppose they can maintain the rank of teaching as a profession as it ought to be done. I think the influence of this Institute will be such as to make the rank of teachers such that they will be willing to make teaching a business for life. We all know there are considerations with the ladies that take that matter out of their control; for they are beset behind and before, since the more successful they are as teachers in the school, the more are they sought as teachers in the nursery; so that, through no fault of theirs, they must change their place, but continue teachers nevertheless. But so far as men are concerned, it seems to me the time has come when the profession of the teacher is to take rank among other professions. Scientific professions, if they expect to maintain their rank, must receive from their votaries the energies and strength of a long life. So it must be with you.

You will excuse me for not extending my remarks at this time. I rose in behalf of the citizens of New Bedford, to express their satisfaction that you have been among them; I rose to express their thanks that you

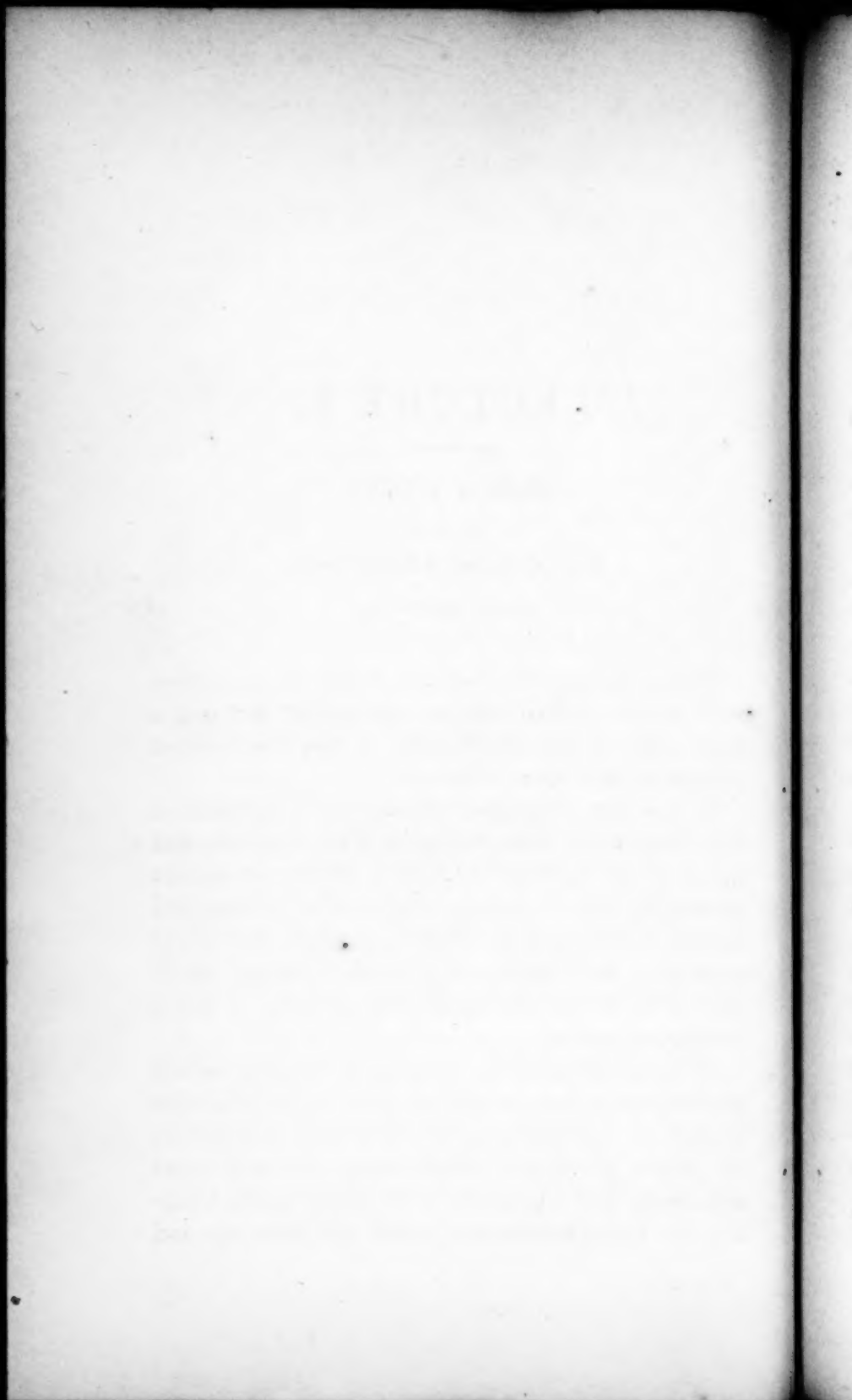
have permitted them to make you the recipients of their favors. Sir, let the lesson be multiplied; you shall find hearty welcome here at all times. All I can hope for is, that you will look back upon us so longingly that you will, full soon, give us another opportunity to greet you, as I now do, Sir. * (Applause.)

The President heartily congratulated the Institute on the success of the present meeting, and expressed the hope that for many years they might be permitted to gather together and enjoy themselves in future meetings as they had done in the past and present meeting.

The whole audience then united in singing the Doxology, "Be Thou, O God, exalted high," &c., and then the meeting was adjourned *sine die*.



LECTURES.



LECTURE I.

PRIMARY SCHOOLS.

BY CHARLES NORTHEED.

OF NEW BRITAIN, CT.

ON an occasion like this, and before an Association such as this, I shall offer no apology for devoting a brief hour to the consideration of the true position and claims of Primary Schools.

In a system of graded schools, now so common in the villages and larger towns of New England, and many of the more newly settled States, we cannot reasonably look for a high degree of excellence and success unless each department, or grade, is properly organized, and intelligently operated within itself, and with a wise and judicious adaptedness to all connecting grades.

If we would expect a complicated machine well to perform its intended work, we must not only be sure that all the parts are supplied, but that each part is in its proper place, and fitted with a nice and exact adjustment and adaptation to its fellow parts, bringing the entire mechanism under the influence and

within the control of the propelling power. The misplacement of the most trifling part, or a slight defect in the smallest wheel, may, by throwing the entire machine out of gear, as surely stop its motion and annul its power, as the withholding of the motive force could do it. But when each wheel is nicely fitted for its appropriate place, and precisely adapted to its fellow wheel, when every screw and pin, and cog and spring is complete in itself, and true in its adjustment, and the whole machine, with perfect parts and correct arrangements, is rightly operated, how beautifully exact will be all the movements, and how entirely satisfactory all the results !

So in a system of education, it is not only necessary that the system in itself be correct, but it is also essential that the motive power be right, and that the several parts of the system be well arranged, and operated with a special reference to the other parts with which they are connected.

In a system of true gradation of schools, we have the *primary, intermediate, grammar, and high* departments,* — each connected, more or less remotely, with the others, — each affected, favorably or unfavorably, by them. In any community in which these several grades are judiciously formed and wisely managed, we may reasonably look for results of the most gratifying nature. If, however, there is defect or neglect in relation to a single grade or department, the whole system must, of necessity, suffer. As in the human organism, “the eye cannot say unto the hand I have

* In most rural districts the summer schools partake much of the primary nature, or are the intermediate and primary combined.

no need of thee, nor again the head to the feet I have no need of thee," so in the system of schools alluded to, no part can say to a fellow part, "*I have no need of thee.*" Not only is each part essential to the perfect organization, but the accurate and harmonious working of the combined parts is necessary to the true advancement of the grand work of education.

I hold it to be the duty of teachers and educators, on an occasion like this, to search for any errors or defects that may exist in any of the departments of learning, and to send forth through the community such views and influences as will tend to remove all obstacles, awaken right feeling, and secure wise and earnest action. With this understanding, I propose to offer a few plain remarks and suggestions in relation to Primary Schools, humbly hoping that they may be instrumental in awakening some new interest in the subject, and well knowing that if expression is given to erroneous views, they will not go forth into the community without the *caveat* of as intelligent and efficient an organization of educators, as was ever formed in the old world or the new.

I. *The true position of Primary Schools.* — I shall not hesitate to assume, that these schools are of the highest importance in our system of popular education. Constituting, as they do, the very basis and groundwork of the entire system, and felt, as they are, for good or ill, in all the higher grades, and in the college, they are truly invested with a degree of importance far transcending that usually attached to them in the community. Indeed, until within a few years, they have been almost wholly neglected, or

regarded as unimportant, though unavoidable, appendages to our educational system. It is true that rooms have been provided, teachers employed, and children confined six hours, daily, — but it is no less true that, in most cases, all this has been done without any proper conception of the work to be accomplished, and, consequently, without any just view of the qualifications required on the part of the teacher, or of fitness on the part of the house or its surroundings. Year after year, have the little ones been sent to school, to rooms uncomfortable and inconvenient in all their arrangements, — and, often, to teachers whose highest qualification was inability to do anything else acceptably, coupled with a willingness to “teach school,” at a very low rate of compensation, and, if in the country, hound-like to seek their food by going from house to house, — and though, for the sake of variety, a new specimen has been, in many towns, employed every three months, we are sure there has been, to the children, no “change either of spot or pain.” In many communities the general expectations seem to have been met, if some provision was made, whereby the children might be kept out of parents’ way six hours daily. Not a thought has been extended to the teacher or the school-room, — and what though the former did not possess any of those qualities which should be found in the true educator, and what though the latter was not only uninviting in its appearance, but absolutely uncomfortable and distorting to the bodies of the little ones, — it was all well enough so long as these things cost not much, and parents were relieved from temporary

care and trouble. From this apathy and neglect, so great and wide-spread, comes it, that so many youth have acquired an unconquerable dislike of school, and of its unmeaning and uncongenial exercises. If the attention of the people has been called to the subject, and they have been urged to act more wisely, the feeling, if not the expression, has often been, that "they were only primary schools, and it mattered not where they were kept, or who kept them; when the children are older, we will provide them better teachers, but it is now of no consequence what the condition of their school is." Feelings like these, expressed or unuttered, have, as it were, cast a sad blight over the early school days of thousands, and made the work in the higher grades of schools far more difficult and less effective, — rendering much and patient effort necessary in order to eradicate bad habits or false impressions, preparatory to the work of true and successful teaching. How large the number in every department and profession of life, who constantly suffer from defective or wrong influences and impressions received during the first three or four years of their school experience!

What would be said of a farmer who should intrust the early training of a favorite colt to some bungler, entirely ignorant of the nature of the animal and of the training needed?

What would be said of the husbandman who should plant a nursery of choice trees, and for the first three years of their growth intrust their management and culture to some awkward boor, who knew not the difference between the early shootings of a valuable

tree and of the noxious weeds that grew by its side, and who through sheer ignorance should often destroy the former and cultivate the latter?

What would be said of the man who should commence the erection of a beautiful and costly house, upon a foundation of cobble stones rudely and insecurely thrown together? And what, I would ask in thunder-tones, shall be said of those parents and communities which manifest so little true interest in the education of the little ones, — intrusting, oftentimes, their dearest and most precious jewels, to such manipulations and influences as will tend permanently to mar their beauty and lessen their value?

But while, with aching heart, we view the subject as it has been and is now too often found, we have reason to rejoice at brightening prospects. The good work of reform has actually commenced, and many "good men and true" are uniting their energies and influences to give true position to the Primary School, and to secure to competent teachers merited honor and more liberal compensation. In a recent Report of the efficient Superintendent of the Schools of Boston, Mr. Philbrick wisely and earnestly urged upon the attention of the Committee the importance of elevating and improving the character of the Primary Schools. With much ability he designated existing errors, and suggested remedial measures. In alluding to the efforts and propositions of the Superintendent, the Rev. Dr. Lothrop, of the Board of Committee, thus spoke: — "As parts of a great system of public instruction, it is scarcely possible to attach too much importance to the Primary Schools. They are

the base of the pyramid, and in proportion as the base is enlarged and its foundations strengthened, the superstructure can be reared with ease and rapidity, in graceful proportions, and to a towering height. Under the improvements which are now in operation, and others that will be introduced, it is hoped that children in Primary Schools will be rescued from that waste of time and misdirection of powers, hitherto unavoidable, and so instructed and carried forward, as that every child, on retaining the requisite age, shall be competent and qualified not only to enter the next higher grade, but also to improve the privileges and advantages there offered. And in proportion as the children entering a higher grade come thoroughly qualified and prepared, these higher schools will be improved. Thus by improving the Primary, we improve the Grammar, extend the advantages of the High Schools, and make our whole system of public instruction, of popular education, what it ought to be, — *progressive*, and not *stationary*.”

William H. Wells, Superintendent of Schools in the city of Chicago * says, in his last Annual Report: — “Our Primary Schools are the basis of our whole system. If evils are suffered to exist here, they will manifest themselves in all the higher stages of the pupil’s progress, and cling to him through life.

‘Scratch the green sapling or wantonly twist it in the soil ;
The scarred and crooked oak will tell of thee for centuries to come.’ ”

* In Chicago, the Committee have taken an important step towards elevating the Primary Schools, by making the compensation in these schools the same as that given to female teachers in any of the other grades.

I might, were it necessary, multiply quotations to prove that the subject of Primary instruction was beginning to awaken merited attention. If parents and teachers could only be made to realize, what I believe is strictly true, that the lessons and instructions, the scenes and the habits under which the young pass the first eight years of their existence, make more lasting impressions than those of any score of subsequent years, with what intense interest would they guard the Primary School. A distinguished statesman once remarked, "Let me make the songs for the young, and I care not who make their laws." With more reason might one say, "Let me have control of the young during the first four years of their school life, and I care not who has their subsequent training." The mind of a child may be easily turned from a correct course, by the ill-judged and unwise plans, or by the chilling effects of neglect on the part of those with whom he spends his early years; and some trifling circumstance, some apparently insignificant power bearing upon the youthful mind, may give a change to the whole subsequent life of the individual, — even as

"A pebble in the streamlet scant,
Has turned the course of many a river;
A dew-drop, on the infant plant,
Has warped the giant oak forever."

We might almost say, that the influence of mothers and primary teachers do more to give shape and character to society than all other influences combined.

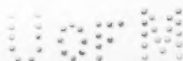
Says a recent writer (Rev .W. Bates) : " A single incident in early life is often the pivot upon which a person's whole character and destiny turn. It is said of Michael Angelo, the great Italian Sculptor, that when a child, his nurse, who was the wife of a stone mason, was accustomed to give him for playthings a little hammer and chisel. Had it not been for those toys, the genius of Angelo might have taken an entirely different course. Had a little sword and drum been given him for toys, in place of the hammer and chisel, his name might have come down to us as a renowned chieftain, a great general, rather than as the man

' Who made the senseless stone to breathe and speak,

The dull rock reflect the perfect form of youth and age.'

Were we to trace one of the majestic rivers of our country to its source, we should find, not far from the spot where it issues from its parent spring, a rock lying directly across the course it would naturally pursue, and turning its stream into an entirely different channel, — thus determining, ever after, the direction in which that proud river is to convey its waters to the ocean. So is it with character. Often some trivial circumstance in early life gives a new and decisive turn to the purposes or tastes of a child, which determines his whole future character, and shapes the course of all his subsequent life."

Believing, as I do, that every reflecting mind must assent to the views advanced concerning the importance of early training, I will pass to consider two or three of the requisites for a true and successful Primary School.



1. *A good House.*—The influence of first impressions is powerful and enduring. The circumstances and surroundings attending our first entrance into some new locality, or upon some new undertaking, usually exert a marked influence upon our feelings, and often modify, favorably or unfavorably, operations and results. In leaving the parental roof, to commence the work of education, the child is taking a step of the first moment,—one which has a bearing upon all subsequent life. How desirable is it that his first impressions be of a pleasant nature,—and that the “opening vista” to the field of learning be attractive and inviting. We are wonderfully affected by the state and condition of what we see around us, and especially in our younger days. Not only are we affected by what we hear, but often more surely and permanently by what we see. In how many cases does the eye of a child take, as it were, a lasting daguerreotype of all that passes before it,—hanging it in the halls of memory,—where it will impart sunshine or shade to all of life! On how many tender minds have the old school houses, with their dreary locations and uncomfortable arrangements, made ineffaceable impressions of an unpleasant nature! How many a child has received his first and most enduring school impressions, while aching upon a rough and backless slab seat, his eye resting upon walls disfigured and marred by the cuttings and drawings of depraved tastes,—under the influence of some teacher, who knew not what it was to feel love or sympathy for a child,—in a school-house whose only play ground was the unshaded street! Is it

strange that such have grown up with unconquerable prejudices against education, regarding the whole thing as a "whistle for which they were compelled to pay a most exorbitant price?"

The school-room to which the little ones are sent, should be a model of correct taste, and all its arrangements and conveniences should be adapted to give pleasant impressions through the eye, and comfort to the body. The seats and desks should be of the most convenient style, judiciously fitted for the wants of the occupants. The walls of the room should not only be supplied with black-boards within convenient reach of the little ones, but they should also be ornamented with appropriate mottos, paintings and pictures, which at once please the eye, and serve as the bases or media of many a familiar and instructive lesson. Pictures of the various animals, domestic and wild, would open a wide range for object lessons and oral teaching, while a case or shelves provided as a depository for such objects of interest as the pupils or others might bring, would tend greatly to expand the range for such lessons. In fine, the room should be all that a due regard to refined taste and the comfort and convenience of the children can make it. The location should be pleasant, — one of nature's loveliest spots, — rendered, if possible, still more lovely by the hand of man. The grounds should be sufficiently ample for all the sports and exercises of the pupils, and be well furnished with ornamental trees, shrubbery and flowers. It would be well in these particulars to have as large a variety as possible, so that many useful lessons on trees and leaves and flowers,

might be imparted in the most pleasant and practical manner. In this way, children at the age of seven or eight years, might be made the possessors of more accurate knowledge of trees and flowers, than has been gained heretofore, by most, in a life-time. It is, indeed, almost impossible to over-estimate the value of a well arranged school-yard, and of the many lessons that may be learnt there under the training of a devoted, competent, loving teacher. In the cultivation of a love for Nature, as it might thus be done, true mental growth would be promoted, and the better feelings of the heart be developed. A boy who delights in hill and valley, woodland and lake, — one who is made joyous as he beholds the blossoming trees and opening flowers, cannot be wholly reckless and wayward in his deportment. By kindly influences he may be led “through Nature up to Nature’s God,” and his heart may be made to swell with gratitude towards that great and good Being, who rolled up the mountains and spread out the earth with all its beauty and loveliness.

To one who has been brought to “find tongues in trees, books in the running brooks, sermons in stones, and good in everything,” there will be a sincere delight in attending to the culture of flowers which speak so unequivocally of Him who has made them

“To comfort man, to whisper hope,
Whene’er his faith is dim ;
For whoso careth for the flowers
Will, much more, care for him.”

Whenever we see a house with its neat flower-garden, and well trained vines and shrubbery, whether

it be in the thriving village, or away from "busy haunts and noisy shops," up among the hills or mountains, we always feel that the in-dwellers have hearts that feel for others' woes. What a bright, joyous, cheerful aspect would the earth wear, if all who dwell thereon would plant and cultivate a few flowers! It would not only tend to strew "man's pathway to the tomb with flowers," but also to shed a sweet fragrance around his daily walks and avocations. Then, will not teachers and parents strive to encourage a flower-loving spirit? If they will, they will be amply compensated by their reflex influence in promoting a genial disposition in the hearts under their charge. Whenever we see a happy boy or girl gaily tripping along the school-ward path, with a bunch of flowers, whether called from the garden or way-side, for the teacher's desk, we always feel that, in the young heart which prompted the gift, the teacher will find a ready and cheerful obedience to all her requirements.

We hope the time is not distant when every teacher will feel it to be not only a *duty*, but a *privilege*, to cultivate in the hearts of the young a refined love for music, paintings, and flowers;—and when it shall be deemed an essential part of a school-yard to have a neatly-arranged flower plot, we shall find the love of school increasing, and a growing dislike for coarse and uncourteous acts on the part of youth. Whatever tends to adorn and beautify the place in which children spend much of their time, will leave a pleasing and lasting impression

upon their young and tender hearts. In the language of the poet —

“ A thing of beauty is a joy forever ;
Its loveliness increases ; it will never
Pass into nothingness, but will still keep
Full of sweet dreams, and health and quiet breathing :
Therefore, on every morning, let's be wreathing
A flowery band to bind us to the earth.”

2. *A good Teacher.* — Nothing is more true than the oft-repeated Prussian maxim, — *As is the Teacher so will be the School* ; — and yet how few realize this to the extent they ought ; and especially in reference to our Primary Schools, — though in these schools, more than in any other grade, we need teachers who possess every lovely and loveable trait of character, — exhibiting, in all respects, and at all times, an example worthy of the closest imitation, and constituting a model such as we might wish to have the little ones copy. Let me ask you, in imagination, to visit with me two schools. Here we find one of fifty pupils, kept by an uneasy, garrulous person, by the name of Jerusha Fussi Snarl. The pupils are, nearly all, untidy in appearance, inattentive to lessons, — disorderly and noisy, — whispering, moving about, and constantly asking unimportant questions of the teacher. It is a sort of juvenile “bedlam let loose.” But the children are not the only actors. Miss Jerusha Snarl, the teacher, takes a very prominent part. Listen to her as in loud, petulant, and snarly tones she thus speaks : — “ We must have less noise, scholars.” “ You are the worst set of young ones I ever saw.” “ Sit down, Mary, and don't let me see

you up there again." "John, didn't I tell you not to whisper?" "I declare I have no patience left." "Susan, what are you doing? you are always uneasy; you are enough to wear the life out of me." "Sarah, haven't I told you twenty times that you mustn't look out of the window, and yet you don't mind one word I say." "Thomas, sit down; what are you out of your seat for, you little plague." "Peter, didn't I tell you I should punish you if you did that again? You'll get it by and by;" — and yet Peter continues at his pranks, well knowing, from past experience, that "by and by" is a long way in the future, and always receding. Thus it continues in Miss Snarl's school through the live-long day; — the teacher noisily and incessantly issuing meaningless orders and threats, the pupils regarding them as they would the whistling winds. The room is unswept and in disorder: the teacher is slovenly in her personal appearance, and unlovely and forbidding in look, tone and manner. All is discord; no correct discipline; no true teaching; no good habits. The classes are called out without any apparent regard to time or manner: they move lazily and noisily to the recitation seat; their answers are very indistinct and mostly imperfect: an utter heartlessness and heedlessness pervade every exercise, and affect the whole school. The district hired Miss Snarl at the extravagant salary of one dollar per week, and she has the privilege of perambulating the district for her food and lodging, — and we might say that she wronged the district, but, in reality, the true state of the case may be better summed up in the expressive

words, "The biter bit," — and all might be well enough were it not that the worst effects of the bite are felt by the children, who are entirely innocent in the whole matter, — sinned against, but not themselves sinning. But we have stopped long enough in this school, and will pass along. Here we come to another of the same size, but how unlike. Miss Mary Cheerful Method is the presiding genius. As we enter we are greeted by her pleasant smile, welcoming us to her school. She looks bright and happy; the room is a model of neatness and order; the pupils seem cheerful and industrious, each earnestly attentive to his lessons. There is no whispering, no useless questions, no confusion. Happy quietness and well-ordered industry meet the eye on every hand. The teacher says but little, and every word is uttered in that pleasant and subdued tone which is sure to be heard and regarded. The "still, small voice" is readily understood, and implicitly and cheerfully obeyed, — for from Miss Mary's eye go forth little rays of kindness, love and sympathy, which penetrate to every little heart, and call forth unseen, but not unfelt, cords of love and sympathy, and bring from every little eye beams of affection and encouragement. When called to recite, the pupils take their appropriate places with alacrity and without noise, — and as we might expect, the lessons are well prepared and accurately recited. It is in all respects a pleasant and profitable school, — perfectly contrasting with the former one. And can you not see, in each case, that "as was the teacher, so was the school?" And when we state the additional fact, that the employers

of Miss Method paid her the sum of four dollars per week, and furnished her with a "steady boarding place," — may we not also see, that as is a district, so will be both teacher and school.

As a general thing, the teachers in our Primary Schools have neither been judiciously selected nor properly rewarded. There have been, indeed, many noble exceptions, but as a whole, the remark will hold true. The duties of a Primary School teacher, call for qualifications of no ordinary character. Not only should she be apt to teach, wise to govern, but she should have a heart full of love for her work, and full of sympathy and love for her tender charge. Her whole appearance and bearing should be such, as will at once command respect, awaken love, and inspire confidence. Not only should she possess ample literary qualifications, but she should abound in every lovely and desirable trait of character. Decided, kind, affectionate, pleasant, and active, — all her movements, actions, expressions and impulses should be such as may be safely followed and profitably imitated. The teacher of a Primary School, more than any other, should be a pattern of every good, — a model worthy of the closest imitation; — and such a teacher, let me add, should be dearly prized and most generously rewarded; indeed, it would be impossible to over-estimate her worth, or to over-reward her services. Dr. George B. Emerson, one of the most active and distinguished educators during the last thirty years, in speaking of a recent visit to the schools in Germany, thus strongly and beautifully testifies to the importance of elementary schools, and

to the true dignity of the teacher's office in the same :

“ The most striking and beautiful lesson I heard in Germany, was in Dresden, conducted by a man of very high qualifications. It was a lesson in teaching the alphabet. Young ladies and young gentlemen are very apt to think, ‘ What a drudgery this is ! Only think, that with my qualifications I should be content to teach the beggarly elements ! What a position ! O, that I could be in a sphere fitted to my capacities ! ’ That is a great and fundamental mistake which leads any teacher to utter such words. *There is no lesson ever taught in any school so important as the Alphabet.* Teaching our crabbed English language, is the hardest thing in the world. There cannot be a higher office than that of giving the very elements of instruction.

“ What was very striking, in connection with the school at Dresden, was, that the teacher had a class of about forty boys, all nearly of the same age, and none of them less than seven years old, coming for the first time to learn the alphabet. Those sensible people who wish to make as much as possible of their scholars, do not allow their children to be taught the alphabet before they are seven years old. The admirable teacher of these boys began by drawing a fish, and asking the boys to tell what it was. Some said it was a fish, some that it was a picture of a fish ; but some that it had no color, and therefore was not a *picture*, but something the teacher drew. So they arrived, after a series of questions, at the conclusion that it was a *drawing* of a fish ; not a picture, because that would have color ; and not a fish, because that

would have life. Then all the class were called on to say, together, 'That is a drawing of a fish.' As that would form a good sentence, they were required to repeat it till they could utter it as well as possible, giving every articulate sound clearly. Then he would ask each one to read the sentence. Then, from a set of large blocks, he selected the letters to spell the word *fish*, and, having shown them to the class, he asked them to select the letters to spell it, then to go to their seats and draw the letters on their slates. Some would succeed well, and some would fail entirely; but to those that failed, there was no reproof, though to those that succeeded words of encouragement were given.

"In about ten minutes he called on the boys again, and inquired, 'What is a fish?' and put several questions to lead them to think about a fish, and would converse with them about the facts in its natural history; and at each conclusion he would make them express their conclusion as well as their organs could utter it. That was the striking thing, — the lesson in making sentences, in speaking good German, and in pronouncing correctly.

"The first thing to be noticed here is the fact that a gentleman of the highest intelligence, possessed of all knowledge, a beautiful knowledge of natural history, did not think himself degraded in the least degree by teaching the alphabet. Another thing to be noticed was that those things which, in the old-fashioned schools, were considered unsuitable, they were encouraged to do, — that is, to make pictures. Another thing that was very noticeable was the

thoroughness with which the languages were taught in the gymnasia. The master would have forty boys of just the same age and the same attainments. The little which the teacher attempted to teach at one time was a striking feature of the instruction. A single short sentence of three words was given ; but in regard to them he led them to observe everything, and reviewed everything they had become familiar with, and they were kept familiar with it by continual repetition. After they had learned a single sentence, they were to use that in making other sentences. The degree of thoroughness with which this instruction was given almost transcends belief."

When we take into account the extreme apathy which has prevailed in regard to Primary Schools, we cannot but feel that many of the teachers have been far in advance of the general feeling, and many of them have accomplished a noble mission, — though called to labor under the most disheartening circumstances, and for the most paltry compensation. When the community shall be aroused to view this subject in its true light, and proffer deserved encouragement and merited reward, we shall see no lack of teachers of the right stamp, — whose influences will be felt for good through all the higher grades of schools, and throughout the community. But that good time has not yet fully come, though we sincerely believe the day is beginning to dawn. For its coming we must pray, and "learn to labor and to wait," and until it does come, the good degree of success which attends many of our Primary Schools, must be due to the well-rendered and patient efforts of those earnest and

devoted teachers, who are willing to labor in a noble work on less than half-pay, and for far less credit than they justly deserve.

But while we labor to arouse the public mind to the great interests of education, let us not overlook the fact, that *no* school is far preferable to a school kept by a bad teacher.

But I must pass to consider briefly some of the exercises and lessons appropriate for the Primary School. In most of these schools, in years gone by, if not in the "living present," the amount of instruction imparted, has been exceedingly limited and imperfect. Most of the time has been passed in idleness, and but little true teaching has been given. Indeed, the number and variety often placed under the charge of one teacher, and that in rooms wholly unfit for school purposes, have rendered it absolutely impossible for the best of teachers to do what ought to be done.

I shall assume that no child should be sent to school until the age of six years, — and it might be better to say seven years, — or, if schools are to be what many of them have been, I should say it were better that school days never be commenced. But with a suitable division of the time, between amusements and school exercises, and with well-qualified teachers, good school-rooms and pleasant school grounds, there will be no serious objection to sending children to school at the age of six or even five years. The number under one teacher may be from forty to fifty, provided the pupils are of nearly uniform age and advancement. If the time devoted to school exercises is six hours daily, from one third to one half of it

should be passed upon the play ground, under the guidance and direction of the teacher.

In the school-room the exercises should be brief, spirited, and varied. The extract just made from an account of Mr. Emerson's visit to a German school, is quite suggestive in relation to teaching the alphabet and many other useful lessons.

Object lessons should form a prominent part of the daily exercises of the school-room. Such lessons judiciously conducted, will prove highly valuable in awakening thought, and leading to expression. As aids in imparting such lessons, the school-room should be adorned with appropriate pictures and paintings, and provided with a cabinet of various objects of interest. Shells, minerals, weights and measures, miniature implements for the farm and the workshop, would open a large and useful field for object lessons, and prove highly entertaining and instructive.

In speaking of the Primary Schools in Germany, Professor Stowe thus alludes to object lessons or familiar conversational instruction. "The teacher brings the children around him and engages them in a familiar conversation with himself. He addresses them all together, or individually, as circumstances may require. He first directs their attention to the different objects in the school-room, their position, form, color, size, materials of which they are made, &c., and requires precise and accurate descriptions. He then requires them to notice the various objects that meet their eye on the way to their homes; and a description of these objects, and the circumstances under which they saw them, will form the subject of

the next morning's lesson. Then the house in which they live, the shop in which their father works, the garden in which they walk, &c., will be subjects for successive lessons ; and in this way for six months or a year, the children are taught to study *things* ; to use their powers of observation, and speak with readiness and accuracy before books are put into their hands at all. If a garden is given to a class for a lesson, they are asked its size and shape ; whether there are trees in it ; what kinds of trees ; what the different parts of a tree are ; what parts grow in the spring, and what parts decay in the autumn, and what remain the same throughout the winter ; whether any of the trees are fruit trees, and what fruits they bear ; when they ripen, how they look and taste ; whether the fruit be wholesome or otherwise ; whether it will be prudent to eat much of it ; what plants and roots there are in the garden, and the use made of them ; what flowers, and how they look, &c."

Upon the play ground, too, and in the fields and groves, an hour may be frequently spent with pleasure and profit. With a loving and devoted teacher, how many useful lessons may children learn during an hour's ramble, and at the same time be led to love their teacher and their school duties. But forget not that,

"Children are simple, loving, true;
'Tis Heaven that made them so;
And would you *teach* them, — be so too, —
And stoop to what they know.

Begin with simple lessons, — things
On which they love to look;
Flowers, pebbles, insect's, birds on wings, —
These are God's spelling-book.

And children know *His* A B C,
As bees where flowers are set :
Would'st thou a skilful teacher be ?
Learn, then, this alphabet.

From leaf to leaf, from page to page,
Guide thou thy pupil's look,
And when he asks, with aspect sage,
' Who made this wondrous book ? '

Point thou, with reverent gaze, to Heaven,
And kneel in earnest prayer,
That lessons thou hast humbly given,
May lead thy pupil there."

Upon the play-ground the pupils may be taught many valuable lessons. There they will exhibit themselves as they are, — with all their defects and errors. Let the teacher watch them at their sports, and kindly direct them, — at times, even, taking active part in their pastimes. Let her study to teach them to check angry feelings, dispel unkind thoughts, refrain from impatient manifestations, and avoid the use of improper language. In fine, let her teach them how to play, and lead them to treat each other in a kindly spirit, and with a due regard to the golden rule. All lessons in these directions upon the play-ground will prove highly auxiliary in the exercises of the school-room, and give to the teacher a degree of influence which she could not readily gain in any other way.

Within the school-room the exercises should be brief and spirited, and the most unreserved attention should be claimed. Let the pupils be required to act with promptness and energy. From the outset let them be made to feel clearly that *whatever is worth*

doing at all, is worth doing well. Let some time, each half day, be given to singing appropriate songs, and to the performance of suitable calisthenic exercises; and, if each pupil can be supplied with one of the little slates, with simple drawings upon the frame for his imitation, the hours of school will not pass heavily or uselessly away.

Much attention should be given to discipline, and habits of cheerful submission and prompt obedience should be fully and thoroughly established. To this end the moral faculties and susceptibilities should be duly awakened and cultivated. This is all important. It has too often been the case in schools, that the intellect has been cared for while the moral nature has been neglected. But, if it is true that "out of the heart are the issues of life," how desirable is it that the source of these issues be made pure! The teacher should constantly aim to develop the finer and nobler feelings of the heart. A brilliant and cultivated intellect may dazzle and attract only to poison and destroy, unless affected and controlled by right heart-training. True education implies the proper culture of all the faculties of the heart and intellect, and the proper development of the physical powers. Of these the first named is the most essential, and any system of education which fails to provide for this, is sadly defective.

Most teachers may readily assent to what has been said, and yet not know how they can accomplish the desired end. On this point no specific instructions can be given, — nothing more than a few suggestive hints. If the teacher has a heart keenly alive to the impor-

tance of the subject, he will be ready in "devising ways and means." For young pupils, I would say, avoid all set and formal lessons in moral science. With some there is too much preaching, — too little correct practice. There is a fit time, and place, and manner, in which to say and do things for the heart's good. Precisely when, where, and how these may occur, I cannot tell, — nor can any one. They must depend upon circumstances, and these can be best known by the teacher. It may be at the opening of the school, during some recitation, on the playground, or after the close of school. It may be when God speaks in the thunder, smiles in the flowers, and blesses in the bounteous fruits. It may be in the school-room, by the way-side, or in the grove. At any time, in any place, and in many ways, there may be opportunities for reaching the heart by the "still, small voice," uttered in tones of kindness and love. Seek the opportunities and improve them.

If, however, the teacher would succeed in making any true and enduring impressions, she must herself be as a "living epistle," not only *read*, but *felt*, by her pupils. What she would have them *become*, she must *be*, — a bright and consistent example of all that is lovely and truthful. She must not merely *point* to the right, but *lead* the way; and, by her own cheering words and kindly acts, *lure* the "little ones" to follow her. She cannot force them to be good; she cannot scold them into the true path and keep them there.

One of the best aids to the teacher, in his efforts to impart moral instruction, may be found in an

excellent little manual, entitled "Cowdery's Moral Lessons," — a work full of interesting stories of a moral bearing, each followed by a series of well-conceived questions. A judicious use of this book cannot fail of making good impressions. Suppose a teacher discovers, in a pupil, a disposition to evade the truth, or act a false part, let him read the following: — "Why, Alfred, how could you tell mother that wrong story?" said Lucy Somers to her brother. "You know you did eat one of the apples that was in the fruit-dish, yet you told mother you did not." "Now, Lucy, I did not tell any lie about it at all," said Alfred. "Mother asked me if I took one of the apples from the dish, and I said *no*. And that was true, for the apple rolled off from the top of the dish when I hit the table, and I picked it up from the floor. Mother did not ask me if I *ate* one, but if I *took* one from the dish. So you see I got along finely with it, and told nothing but the truth." It will readily be seen that this story, with appropriate remarks from the teacher, would do much towards presenting the lad's error in a true light.

While teachers should in all ways encourage truthfulness, and aim to secure honest answers, they should be very careful not to press a young child too closely for a reason for some act or expression. Children *say* and *do* many things for which they can give no good reason, and if unduly urged by teachers or parents to give some reason for an act performed, or expression made, they may give a false one. Wordsworth has beautifully expressed the same idea in the following

METRICAL LESSON.

"I have a boy of five years old;
His face is fair and fresh to see;
His limbs are cast in beauty's mould,
And dearly he loves me.

One morn we strolled on our dry walk,
Our quiet home all full in view,
And held such intermitted talk
As we are wont to do.

My thoughts on former pleasures ran;
I thought of Kilve's delightful shore,
Our pleasant home when Spring began,
A long, long year before.

A day it was when I could bear
Some fond regrets to entertain;
With so much happiness to spare,
I could not feel a pain.

The green earth echoed to the feet
Of lambs that bounded through the glade,
From shade to sunshine, and as fleet
From sunshine back to shade.

Birds warbled round me, — every trace
Of inward sadness had its charm;
'Kilve,' said I, 'was a favored place,
And so is Liswyn farm.'

My boy was by my side so slim
And graceful in his rustic dress;
And, as we talked, I questioned him,
In very idleness.

'Now, tell me, had you rather be,' —
I said, and took him by the arm, —

' On Kilve's smooth shore, by the green sea,
Or here at Liswyn farm? '

In careless mood he looked at me,
While still I held him by the arm,
And said, ' At Kilve I'd rather be
Than here at Liswyn farm.'

' Now, little Edward, say why so;
My little Edward, tell me why? '
' I cannot tell, I do not know.'
' Why, this is strange,' said I;

' For here are woods, and green hills warm;
There surely must some reason be
Why you would change sweet Liswyn farm
For Kilve by the green sea.'

On this my boy hung down his head,
He blushed with shame, nor made reply;
And five times to the child I said,
' Why, Edward! tell me why! '

His head he raised, — there was in sight,
It caught his eye, he saw it plain, —
Upon the housetop, glittering bright,
A broad and gilded vane.

Then did the boy his tongue unlock;
And thus to me he made reply:
' At Kilve there was no weather-cock!
And that's the reason why! '

O dearest, dearest boy! my heart
For better love would seldom yearn,
Could I but teach the hundredth part
Of what from thee I learn."

Other points which I had intended to consider, must be omitted for want of time. On the main subject of our remarks, — the paramount importance of Primary Schools, — there can be but little difference of opinion among reflecting educators; but, before these schools can be made to assume their true position, the public mind must be aroused, and the public eye be brought to see clearly, and not as “through a glass darkly.” Let us then go from this meeting with a determination to do what we can to elevate our Primary Schools, and to secure for their efficient teachers the rank and compensation they so richly deserve. And while we, by our efforts, accomplish a direct good, by raising to their true position our elementary schools, let us be encouraged by the fact, that the improving and elevating measures here adopted, will be felt for good, not only through all the higher grades of public schools, but in all our colleges and seminaries, and through all classes in the community. In this noble work, while we “learn to labor and to wait,” may we so labor that our efforts will be approved and crowned with abundant success by the *Head Master* over all, under whom we are humble sub-teachers, and to whom we must present ourselves for a thorough and impartial examination, and from whom we shall receive rewards according to our rank in that great Record Book, whose figures are recorded with unmistakable plainness and undeviating accuracy, by the pen of Infinite Wisdom.

LECTURE II.

AIDS TO THE STUDY OF THE CLASSICS.

BY PROFESSOR E. D. SANBORN,
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A COVENANT or contract implies two parties, and mutual obligations. Conditions are proposed and accepted, and double duties grow out of the transaction. To bind the contracting parties to the fulfilment of their pledges, it is not necessary that bonds subscribed and sealed should be exchanged. When a man joins a society, he tacitly promises obedience to its organic laws. When a student enters a literary institution, he by that act covenants to submit to its known requisitions. When once matriculated, he has a perfect right to require of his teachers all that they have promised to give him. If they fail in duty, he is bound to call them to a strict account. It is, undoubtedly, the right of the citizen to see that his elected magistrates are faithful to their trust. If he fails to do it, he is morally guilty. Patriotism requires such oversight. The same is true of the student. When the preceptor or professor takes his

chair as the authorized teacher of a class, it is their duty to exact of him accuracy of research, fulness of preparation, copiousness of explanation, and a patient and careful correction of all mistakes. The class should make the most of their recitations. If the professor is disposed to abridge their time, to be impatient at their blunders, to evade difficulties, or in any way slight their reasonable requirements, they should complain to him directly of his dereliction of duty and breach of faith, and bring him to terms.

If he neglects the text-book for more agreeable studies; if he neglects to solve their doubts, because he has grown weary of the repetition; he ought to be reminded of his covenant, and compelled to be faithful to his trust. Students ought to be exacting of their teachers. Their standard should be high, and they should never be content with sciolism. They should watch their teachers. I do not mean by this, that they should observe their peculiarities of gait, and speech, and deportment, for the purpose of ridicule; or that they should treasure up their oft-repeated maxims, as by-words to excite a laugh. No, this kind of observation needs no prompter. Students are always keen enough in scenting the odd, the awkward, the formal, and the ridiculous in their teachers. They often lose the benefit of wise counsel, by mimicking the tones in which it was imparted. What I mean by watching their teachers is, that they should so thoroughly investigate every lesson, as to be able to criticise the professor's knowledge of it, and ascertain whether he is competent to his work. Labor in other professions is so estimated. The clergyman

cannot suspend or slight his Sabbath services, without calling forth loud complaints, even from those who prefer their own beds to the church. The lawyer cannot absent himself from court, or neglect the preparation of his cases in his office, without being deserted by his clients. If the physician neglects his books or his patients, he is very soon neglected or forgotten by the public.

Vigilance is the indispensable requisite of success in all the professions. In tuition, a teacher who easily grants a holiday, who readily excuses absentees, who passes lightly over imperfect preparation, and kindly takes it for granted that the idle student knows what he never learned, will usually be very popular. The majority will laud him in college; but, in after life, will load his memory with bitter execrations. It is a prevailing notion in college, that the ingenious evasion of duty, is quite as good as the faithful performance of it. If a teacher is satisfied, though by trick, fraud or deceit, the ends of law are answered. Some students seem to regard the professor as responsible, both for their good morals and their liberal culture, though they cunningly persist in their efforts to prevent the improvement of either. Occasionally we find a student, who spends his nights in revelry, and his days in stupid repose, and is very angry if he is censured for profligacy, or condemned for idleness. If young men do not value character and education themselves, no supervision or discipline will give to them either science or reputation. If they have no self-respect, they will never win public confidence. The sooner the delusion is dissipated that college officers are re-

sponsible for the morals of full grown men who are their pupils, the better will it be for the public welfare. The average age of students, when they enter Dartmouth College, is nineteen. Many of them have already attained their majority. Their characters are formed. If they cannot walk abroad without a monitor at their side, they never ought to have left the domestic fireside. It is high time that college students should cultivate manly independence, and lay aside the follies that have been transmitted from a barbarous age. If a student is dismissed from college for gross immorality, habitual absence, or absolute incompetency, his first plea is, that he has not been sufficiently admonished, as though it was somebody's special duty to run to him every day, and say: You were intoxicated last night; you were absent yesterday; you failed in recitation to-day. Did he not know all this better than anybody could tell him?

An ancient king, for fear of too great elation by success, appointed a servant to whisper daily in his ear: "Thou art a man." So the modern autocrat of the grocery, the billiard-room and the livery-stable, wants a professor at his ear whispering every hour: Thou art a sot; thou art a knave; thou art a dunce. If this should be done as often as the offenders pretend it ought to be done, college rebellions would be the law and not the exception in student life. Why does a young gentleman come to college? To be looked after, watched and restrained as a nurse pursues and guards her ward?

Is it to seek pleasure or profit? To have a good time? or to become good scholars? To make their

teachers literary beadles to drag them from the haunts of vice, or wise counsellors to lead them in the path of duty? The qualities that make the good police officer are rarely found in the able teacher. But success in the administration of our seminaries of learning, requires a union of these two characters in the same person.

It seems to be taken for granted, by a certain class of students, that all mischief which cannot be detected, is allowable; that private vices, so long as they are concealed, are honorable, and that he who unmasks them is a villain—an enemy. All men love to cast the blame of their misspent hours upon others. The failures of public men are usually imputed to their bad training. They had poor teachers. You cannot find an imbecile in professional life, who will not gravely tell you that he had miserable instruction in early life. This is, no doubt, true in many instances. “The man who taught himself,” says the proverb, “had a fool for his teacher.” Indifferent students, too, always make indifferent teachers. Many occupy the instructor’s chair, who, by their previous conduct, are better fitted for the reform school. But teachers are not responsible for all the vice and ignorance of their pupils. An earnest and true scholar, when furnished with the time and books, will educate himself in spite of the deficiencies of his teacher.

All men love ease better than toil; and the majority, in all stations of life, are as indolent as circumstances will allow them to be. The young have peculiar temptations. Their principles are infirm; their purposes weak; their ambition feeble; they have not yet

decided what they shall do, or what they shall be. Hence they seize upon present enjoyment without reference to future suffering. The gratification is instant, retribution is remote. They do not, therefore, prize their time or privileges as they ought. When the time for action comes, and they are poorly prepared for it, they blame everybody but themselves. The only true and efficient supervision is autocratic. Self-government and self-restraint are infinitely better than forced obedience. Virtue within is better than vigilance without. The fear of God is better than the fear of man. Right principles are safer guides to success, than rigid coercion. Inward resolution to do well, is superior to outward supervision. The highest virtue implies the highest freedom. When subjects prefer the right and scorn the wrong, the magistrate becomes a co-worker instead of a governor. When students are actuated by high aims, no police regulations are needed. When they pursue steadily their own highest good, the teacher becomes an associate in kindred labors. There is, then, a unity of interest. All efforts conspire to one end, the development of the studious mind.

The great moral evil of every age, is inconsideration. Men make haste to be rich and wise, and will not stay to take counsel with reference to the only true methods of success; much less will they patiently *labor* for the highest results. Merchants, manufacturers and contractors build, produce and trade, upon borrowed capital; upon fictitious capital; upon stolen capital. When funds fail, corporate agents create new stock with no basis for redemption, when

the market is glutted, and no sales can be effected, they use the capital and credit of the company. When the fraud becomes patent, the knavish debtor escapes through the rotten meshes of the law.

The wisdom of past ages made no provision for such crimes. They are new, and no precedents can be found to meet them. The very enormity of the fraud, gives the perpetrator a popular notoriety. He visits foreign lands, and luxuriates upon his ill-gotten gains, while the whole community suffers. All groan and complain, but no one finds an adequate remedy. Such robberies are followed by loss of confidence in public agents and factors ; capitalists call in their money, and refuse to invest anew ; a commercial crisis follows, and the whole country suffers.

Such is the morality of the business world. It is not certain, that our present plan of education does not directly foster this defective state of public morality. There is a want of honesty and fair dealing in our schools, from the primary department to the professional seminary. In the world at large, men strive to pass for more than they are worth, pecuniarily and intellectually. They resort to tricks, frauds, and intrigues, to impose on the public. They succeed. Knaves and cheats sit behind our counters, in banks, railroad and factory offices ; and sciolists, quacks, and impostors occupy the lecturer's chair, the teacher's desk, and the pulpit. I speak now only of the men who gain the public ear, and thrust their hands into the public purse. The majority may be honest ; the few rogues and empirics destroy the wealth and peace of the community.

I have said, that possibly our schools are responsible for these results. Let me explain my meaning. Book-makers and book-sellers have conspired together to defeat the chief object of all study ; that is, discipline. As soon as a text-book is published, the kind author prepares a key and commentary, to relieve the learner of all mental toil. Every arithmetic and algebra that gains the patronage of our schools, is furnished with a key that *prevents* study and application on the part of the pupil. If a classic author is edited anew, the work is abundantly supplied with notes and free translations of all difficult passages, usually occupying *two* pages where the text has *one*. Besides this copious commentary, cheap translations are made and commended to the scholar, as the very best aids to a thorough mastery of the classics. Furnished with these adjutants, the boy commences a course of liberal study. He finds it difficult to fix his attention ; his memory is treacherous ; his mind plays truant ; he wishes to appear well before the school and his instructor ; therefore, like the old Spartan, he goes to his intellectual battle field, attended by seven Helots ; grammars, dictionaries, notes, keys, interlinear translations, printed leaves cut out from published translations, and manuscript versions, abstracts and mathematical solutions, prepared by those who have preceded him. These light armed skirmishers often get in his way and trip him up ; they sometimes lead him astray, and always deprive him of that vigorous discipline which makes the strong, self-reliant hero. We therefore have on our training *campus* a series of sham-fights, but no hard fought

battles. The soldier is ruined by his helpers. In them alone he is strong ; in himself, he is *weak* ; and he refuses to submit to that manly discipline and hard labor, which can alone strengthen his limbs and make him invincible.

The object of education is twofold, to gain intellectual strength and intellectual stores ; to give the *power* of thought and the *materials* of thought ; to give the mind *capacity* and to fill it with *wisdom*. These objects are defeated by the use of these mis-called helps. The very bore who so vexed our friend Horace, (I mean the Roman Horace, not Smart's Horace), had a better philosophy than this. He said :

“ Nil sine magno

Vita labore dedit mortalibus.”

He practised upon this principle, and his importunity and perseverance made him no despicable assailant.

Some students *boast* that they do all their study in the recitation-room, except those snatches of application which are substituted for their morning devotions. Can it be that any young man, in a process of liberal education, will glory in such shame ? will publish his own imbecility and meanness ? Who is the loser by this cheating ? Does he cheat himself ? Does he deceive his teacher ? Perhaps so. Does he deceive his Maker, whose eyes are in every place beholding the evil and the good ?

“ An honest man is the noblest work of God.”

Suppose a man thus educated, who has ridden through the college *curriculum*, and never used his own limbs, becomes a lawyer. Suppose him to be pitted, in the

forum, against one of those experienced champions whose logical fencing has cloven a thousand empty heads, will his nimble servitors, his light armed Helots, take the blows that are aimed at him? Can he interleave or interline the scrawled and blotted pages of his treacherous memory? Can he carry the solution of knotty points of the law, and *abstracts* of legal treatises, written by other hands, in his pocket, and use them like side arms to prostrate his antagonist? Can he deceive the court and jury by any tricks of logical legerdemain? by any show of borrowed learning? Ah, no! "Life is real; life is earnest." Suppose he becomes a theologian, can this jackdaw long flaunt his stolen plumage in the eyes of an intelligent audience, without inspiring general contempt? If he is suddenly called upon to bring out of his treasury things new and old, what will he do when he finds his treasury empty? What will his patrons do, when they find their drafts dishonored by their agent? Can he ever preach, *con amore*, but upon a single text; "alas, master, for it was borrowed"? Or will he fill up the intervals which divide his straggling thoughts, as did the good old clergyman, who had a habit of putting out his tongue at the end of every paragraph? Upon being asked why he did so, he *naïvely* replied, "To tell the truth, I have nothing else to put out."

Suppose the student who has been *helped* through college, becomes a physician. Here is a better field for empiricism. His ignorance will not be so readily detected, for, the dead tell no tales; still he is exposed every day to unpleasant developments. There

are cases where he must act with celerity and caution too. Life is at stake. A blunder in the diagnosis or the prescription will prove fatal. He needs then a disciplined judgment, a tenacious memory, and complete presence of mind. No half forgotten impressions caught from notes or lectures, will answer the demands of the case. If he has not positive, definite knowledge, he is ruined. In all these professions, the practitioner needs the results of hard study, patient study, protracted study. Nothing but severe discipline will afford the mental strength which is requisite.

I said, at the outset, men are ruined by inconsideration. They do not reflect upon the consequences of their present conduct. Students emasculate their minds by refusing to task them ; they weaken their moral powers by habitual frauds ; by attempting to *seem* to be what they are not ; by counterfeiting science and knowledge, while they do not possess either.

I have heard of a nobleman who had received from some unknown source a guinea that was deficient in weight, and therefore not current for its standard value. He gave it to his servant, with an order to get rid of it in some way. The servant on returning from his shopping, was asked if he had disposed of the guinea. Oh yes, your honor, said he, I whipped it in between two coppers, and it went for a penny. The wisdom of this servant very aptly represents the conduct of those students, who cheat their teachers and rob themselves by the use of interlinear translations in the recitation room. They pay a very great price for a very cheap commodity. They hire at an

expense which they can ill afford, a man of liberal culture, to hear them read with bad emphasis and poor enunciation, an imperfect manuscript, which any teacher of a district school could attend to quite as well. To be sure they are advancing in literary rank all the time. They are going through college, but coming out very near where they entered. Their progress resembles that of the Arctic navigators, who harness their dogs, mount their sledges, and drive due north, in midnight darkness, for the period of a natural day, and find at the close of the twelve hours' ride, the floating field of ice, on which they moved, has borne them farther south than the point from which they set out; and they are obliged to quicken their speed, to prevent an actual loss of latitude. With their "ponies" harnessed and constantly employed, they are in danger of floating back into an interminable waste of waters. They seem to be riding triumphantly onward to success, while the under current is bearing them backward, irresistibly to ruin.

The explorer, by taking observation of the heavens, soon learns the secret of his failure, and makes no more fruitless efforts. The student, if he would observe the moral heavens and profit by the lessons they teach, would soon become convinced of the folly of contravening the laws of mental progress. Common honesty, without an appeal to God's word, would require him to abandon his present course. It is a frequent complaint of students, that fair dealing is banished from college halls. They say, there is so much cheating, to win the race of honors, that honest

industry is always distanced. A man who depends on his own efforts, and uses his own strength, cannot compete with those who have recourse to borrowed aid.

The man who walks, cannot possibly outstrip him who rides. The one endures the fatigue of exertion; the other enjoys the pleasure of recreation. In college, successful fraud is not always detected. In the world, a man generally passes for what he is worth. Almost any human attribute can be better counterfeited than intellectual power. There is one divine command that haunts all candidates for fame, like the very consciousness of their own existence; it is this: "Quit you like men; be strong."

Mental labor differs from physical labor, in the fact that it cannot be performed by substitutes, or essentially abridged by suitable machinery. A capitalist may operate a mill or cultivate a farm by hired laborers, or by ingenious inventions of his own or of others; but a professional man is compelled to do his own thinking, planning, and reasoning, or lose his patrons. If an eminent lawyer depends on junior counsel to manage the case and make the pleas, his services will soon be dispensed with. If a clergyman reads the discourses of others, or indulges in frequent exchanges with inferior men, he is soon discarded. If a physician sends his associate in business, or his student in medicine, when he is called himself, he soon loses public confidence.

In professional duties, men depend on the cultured brain of the successful practitioner. He must have power to think, and must use that power, promptly,

for the benefit of his employers. His work cannot be delegated. The orator must prepare his own speech, and deliver it. It will not answer to rehearse even the thoughts of other great men upon the same theme. The audience would cry out as the demons did to the exorcists of old. Demosthenes we know, and Burke we know, but who art thou? Every man must stand in his own place, speak his own sentiments, and put forth his own acts, and be judged at the tribunal of public opinion by his own merits. Artificial helps are not available in the battle of life. Without the invigorating effect of stern and patient discipline, the blows of the intellectual champion will be feeble and inefficient. No man can bear a heavy burden, who has not trained his muscles to the task. No mechanic can create a finished machine, who has not acquired skill by the constant use of his hands. No man can produce a brilliant oration, or write a profound treatise, or utter, extempore, striking thoughts, who has not drilled his faculties to action by long-continued mental toil.

Suppose a man wishes to prepare his limbs to endure the fatigue of foreign travel, can he do it by taking an airing every day, in a gently rolling coach with elastic springs, and cushioned seats? If a young aspirant for military honors wished to prepare himself for the hardships of war, could he do it by witnessing daily the sports of skilful fencers, or seeing some veteran soldier

“Shoulder his crutch, and show how fields were won?”

As well might a child be taught to walk by diagrams; as well might an apprentice learn a trade by

reading a physiological treatise on the play of the muscles, as a youth become intellectually learned, able and trust-worthy, by depending on the miscalled helps of the school-room. Labor is everywhere the price of success. There is no exception to this law in the kingdom of mind. Its powers are matured and strengthened by habitual exercise. The severer the task, if it exceeds not the youthful powers, the more invigorating the process. Whoever aids a pupil in doing what he can by mental effort accomplish himself, does him an essential injury. He defeats the very end of all study, and forbids his pupil to become intellectually strong. The student who works his mathematical problems by a key, or copies them, for the recitation, from a manuscript, can never become an accurate accountant or an acute logician. He consents not to the requisite labor. The youth who interprets languages by a free translation and copious notes, can never become a profound thinker, an able reasoner, or a ready orator; because he will not submit to the fatigue of patient study.

What does an educated man need as elements of success in professional or in business life? Chiefly, reason and language, the power to think and the ability to speak. Without the use of language, we can express no general proposition. Some philosophers maintain that words and thoughts are inseparable; that ideas exist only when clothed with expression. We know that reason cannot make itself known without language, and that language cannot be used intelligently without reason. Words and thoughts are, therefore, the great engines of success.

The chief object of education, then, so far as professional life is concerned, is to create the ability to think and to speak, to originate plans, and make them known; to devise great enterprises, and persuade others to engage in them. The study of language has been commended by the greatest minds of all ages, as the best instrumentality to effect these objects. The dead languages are studied as instruments of thought, and as storehouses of thought. They are studied for what they are, and for what they contain; for their literature and their philosophy. Language is the vesture; and thought the body invested. Their union is so intimate, that no logical analysis can separate them. Emotions, desires and affections, are also clothed in the same dress. Language, written and spoken, is, therefore, the great agent of human progress. The larger part of the time devoted to education, must be given to the study of it.

All colleges and universities have adopted, as the basis of liberal learning, nearly the same course of studies. The languages, mathematics and metaphysics, are regarded as essential and permanent tasks, suited to all capacities and all races. I stay not to discuss the wisdom of such discipline for the young, nor to compare the utility of these permanent studies, with that of the progressive and practical sciences, which now so urgently claim the attention of the learner.

I take it for granted that the study of the dead languages is the best discipline for the student, in the process of developing and maturing his mental faculties. Admitting the desirableness and necessity of

the study, it is important to inquire what aids shall be put into the hands of the learner, to enable him to master successfully the Latin and Greek languages.

Upon this point there exists a diversity of opinion. Some authors would relieve their pupils almost entirely of mental labor, by an abundant provision of notes, commentaries, and in some cases, with interlinear translations, where the words are numbered in their order, lest the English version should be marred by the transpositions of the original tongue. Such text-books are made to sell. The authors know how prone men are to self-indulgence, and these kind nurses of weak and infantile minds, offer to relieve them from "the insupportable fatigue of thought." No educated man ever prepared such a book from the conviction of its utility to the learner, but from a desire of gain to himself. Such books always sell well.

Another class of educators would throw the student entirely on his own resources; and accordingly put into his hands only the text of an ancient author, without note or comment. Of these two extremes, the latter is undoubtedly preferable; for if every difficulty be solved for the student, he loses the great benefit which would otherwise result to him, from the free use of his own powers. Help should never be administered, in the preparation of recitations, when the powers of the learner are competent to the task. Every intricate problem, which he can solve alone, every difficult sentence which he can analyze correctly, without the aid of notes, is a true victory over himself. Such triumphs inspire confidence for

new conquests. He has learned the value of perseverance, and gained new power of self-control. He has learned the possibility of governing his own thoughts, those truant wanderers which love any place better than home, any amusement better than the Muses. He can now compel them to do service, which he once believed beyond their power.

By a series of successful experiments in overcoming difficulties, the student soon learns that patient thought, and fixed attention, will do more to make one wise than all the miscalled helps which the stalls afford.

It is true of intellectual, as well as of material wealth, that we prize most highly those acquisitions which have been secured with the greatest toil. The problem which we have studied, reflected upon and mastered, makes a strong impression on the mind. It cannot be forgotten, like those "winged words" which meet the inquirer's ear from the teacher's lips, or like the indistinct and cloudy notions which flit through the mind after a cursory examination of notes or free translations. That which costs us anxious thought, we do not willingly let die from the memory. We prize it precisely in proportion to the mental labor expended upon it; as we value material treasures more, after having incorporated our own labor with them. The farmer loves the very soil which his own hands have tilled. The mechanic glories in the machine which has tasked his invention, and employed his hands for years. The philosopher is ready to sacrifice his life for the truths, which his long continued application has revealed.

The permanency of knowledge depends much upon the power of association, and the motives which prompt to its acquisition. If the student has no higher aim than to appear well in the lecture room ; if his lessons are conned with that view prominent in his mind, his knowledge will be available only when his mind is stimulated by those associations. When he has recited the thoughts which he hastily gathered for the occasion, they escape forever from his memory ; and if he ever wishes to use them again, he must seek the estrays, with new guides and new helps. Thoughts should be taken, like some kinds of testimony in law, *in perpetuum*. The fruits of mental culture are not designed like those of the earth, for immediate consumption, to be replaced by similar products in future ; but like the regalia of monarchs, are to be carefully guarded, and only used when the exigencies of the public, or of the individual, require it.

What is easily acquired, is apt to be soon lost. Knowledge is retained only by making it a part of ourselves. When there is too little mental excitement, and fire to fuse the foreign materials with the learner's own reflections, study produces no permanent result. The easy acquisition of knowledge by the aid of other men's labors, may satisfy curiosity, excite the imagination, and, in some measure, refine the taste ; but it usually fails to make men learned or wise. The student of encyclopædias, commentaries, handbooks, translations and keys, never knows anything certainly.

Dr. Holmes has a very happy illustration of a sciologist

of this kind : — “ I found him,” says he, “ very fine, in conversational information, the other day, when we were in company. The talk ran upon mountains. He was wonderfully well acquainted with the leading facts about the Andes, Apennines, and Appalachians, but had nothing in particular to say about Mount Ararat, Ben Nevis, and various other mountains that were mentioned. By and by, some Revolutionary anecdote came up, and he showed singular familiarity with the lives of the Adamses, and gave many details relating to Major André. A point of natural history being suggested, he gave an excellent account of the air-bladders of fishes. He was very full upon the subject of agriculture, but retired from conversation when horticulture was mentioned. So he seemed well acquainted with the geology of anthracite, but did not pretend to know anything of other kinds of coal. There was something so odd about the extent and limitations of his knowledge, that I suspected all at once, what might be the meaning of it, and waited till I got an opportunity. ‘ Have you seen the New American Cyclopædia ? ’ said I. ‘ I have,’ he replied ; I received an early copy.’ ‘ How far does it go ? ’ He turned red, and answered, — ‘ To Araguay.’ ‘ Oh,’ said I to myself, ‘ not quite so far as Ararat ; ’ that is the reason he knew nothing about it ; but he must have read all the rest straight through, and, if he can remember what is in this volume, until he has read all those that are to come, he will know more than I ever thought he would.”

This mechanical acquisition of facts, this “ cram-

ming" for conversation, is quite a common trick in society; but, as in the case supposed by the autocrat, the silly bird is not allowed to strut, in his borrowed feathers, through the first letter of the alphabet, without detection. Such a man always fears exposure. He can never trust his own opinions, or venture an original remark. Such effeminate and feeble minds are reared by too great indulgence in training. Unnecessary assistance rendered to young minds, weakens their powers. The excessive simplification of everything abstruse or complicated, begets a sickly precocity, which terminates in premature decay.

Modern students are prone to aim at extent rather than depth of research. They prefer to have a smattering of many things, rather than to have a certain knowledge of a few things. They love to cull flowers in cultivated fields, but hate to delve in the dark mine for undiscovered ore. Every text-book is read by collateral helps, not studied and comprehended by dint of manly effort. Acquaintance with many books, in the popular apprehension, is equivalent to much wisdom. Facility of acquisition is substituted for the power of invention. The former is obtained through the labors of others; the latter, by personal application. In the study of the classics, it is better to explain too little, than too much.

Every teacher knows full well, that when a recitation is prepared by the aid of commentary, the student needs that very commentary to prompt his memory, while under examination. Hence, nothing is more common than to see the student's eye drop to the foot of the page, to catch a glimpse of the printed note.

When these explanations are in an appendix, the eye of the reciter often moves, like a shuttle-cock, from one part of the book to the other, in order to revive his dim conceptions, and call his struggling thoughts from the appended notes, and bring his fragmentary knowledge to bear upon the interpretation of the text.

I have often seen a student, using Anthon's Horace, turn to the notes and read that author's version of a difficult passage, with very commendable propriety of emphasis and tones, without the most remote suspicion of its meaning or connection with the context. This process requires no thought. Nothing is learned, for the reading makes no impression, and the words are forgotten as soon as they are uttered. Such a student never appreciates or enjoys an author. He arrives at no just rules of criticism. He never thinks of the unity of the work studied, of the progress of the narrative or argument; and, consequently, never understands the object aimed at, or the result obtained by the writer. He feeds his mind on scraps, gathered from his master's table. He has no opinions of his own, for he never tries to think independently, or to reason without a monitor. He has faint impressions, but no settled convictions. He is never certain that his recitation is prepared. He can recite only from his own book. When the armor wherein he trusted is taken away, his courage fails, and he is discomfited. His heroism is like that of Paris. He faints, when no god is at hand to fight his battles.

It follows, therefore, that the number of books read in a given time, is no test of scholarship; for the more ground a man wanders over with his eyes

shut, the less he knows certainly of the country. To read a free translation of a difficult author, without comparing it with the original, would give a person very little knowledge of the style of the author, and none at all of the language in which it is written. To read a text-book by the aid of a free translation, or by copious annotations in which all difficulties are solved, merely comparing the version or notes with the original, so as, by the principle of association, to recall the meaning of the words at the recitation, will neither make the student master of the language, nor of the thoughts of the writer. The comparison of the version, line by line, and word by word, with the original, prevents the understanding of the continuous flow of the narrative. The work is broken up and dismembered. It is like pulling an elegant structure to pieces, and examining each fragment by itself, to obtain an impression of the beauty of the whole. The feeble impressions thus obtained are soon obliterated, and if the student is called upon to review the same author, he is compelled to repeat the process of comparison. He neither learns the language nor its literature.

This is not true of one who has mastered the subject studied; who has sought knowledge from the love of it, and not from a mere ambition to display it upon occasion. He who has clearly understood and appreciated an author's meaning, by hard study, can no more forget what he has learned, than the right hand can forget its cunning. No new succession of ideas will displace the old. They have been enstamped upon the soul, and their impression will

remain till Time's effacing finger shall blot the page of memory.

Knowledge thus acquired, constitutes the resources of the orator and teacher. It makes the ready debater, the wise counsellor, and the learned judge. No man is well prepared for the business of life, whose mind has not been rendered self-reliant, by independent action, whose ideas have only a transient home in the soul, or repose entirely apart in books. No superficial helps will supply the place of protracted study. Like the numerous props that support a falling building, they betoken debility rather than strength. The mind must have capacity before it can contain. It must have strength before it can sustain. Capacity and strength, apart from nature's gifts, depend entirely upon the exercise of one's own faculties; on severe, long-continued mental effort. "Owe no man anything," is a rule as appropriate to intellectual as to commercial life. In either, it is not safe to trade largely on borrowed capital. The beginner in life must not

"coin false moneys

Out of that crucible called *debt*, or live

On means not his, be brave in silks and laces,

Gallant in steeds, splendid in banquets, all

Not his — ungiven, uninherited, unpaid for.

This is to be a trickster, and to filch

Men's art and labor, which to them is wealth.

• • • • •

And what when done with a less dainty grace

Plain folks call theft."

In mastering the difficulties of a collegiate course, let every student use his own powers. "Difficulty,"

says Burke, "is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator who knows us better than we know ourselves, as he loves us better too.

Pater ipse colendi

Haud facilem viam voluit.'

He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our subject, and compels us to consider it in all its relations. It will not suffer us to be superficial."

This is the student's work. It admits of no substitute. No costly library, no hoarded treasure of literary lore, not even the accurate recollection of what others have written, will atone for the neglect of such discipline. The men who lead the public mind are thinking men, industrious men; in a word, they are "hard students." The greatest benefactors of mankind are also patient thinkers, laborious students. They have sufficient intellectual acumen to survey wide fields of effort, and to adapt means to ends on an extended theatre of action.

Men who do not go below the surface of the momentous questions of the day are soon understood, and frequently despised. If young men would have strong minds, capable of great achievements, they must submit to severe intellectual labor. The only preparation for this work is thorough mental discipline, based upon the constant exercise of one's native powers. When a classic is put into the hands of a

student, he should have, also, such helps provided, as with his own application to them, are necessary to the complete understanding of the author. Lexicons and works of reference should be within his reach, so that he may have no excuse for indolence.

It is, no doubt, a convenience to the student to find all the information requisite for the complete elucidation of the text in the very book from which he is to recite. There would be no very great objection to this, if the notes were few, brief, and judiciously prepared; but where a work like those of Dr. Anthon, contains a literal version of every difficult passage, definitions of all words whose meaning is at all obscure, explanations of all geographical, biographical, and mythological allusions, so as to supersede the use of dictionaries and works on antiquities, the student is absolutely impeded by his helps. His curiosity is sated; his ambition is quenched; his love of ease is fostered; and his mind, instead of being made strong, active, inventive and self-reliant, is rendered weak, indolent, imbecile and dependent. Such books are an incumbrance. They create literary epicures, not intellectual athletes. An acute critic says of them:—"They give minute information where they ought to give only references, and translations of passages that should be left as exercises for the student. They put leading strings into his hands when he only needs to have the path pointed out to him, and inform him of what he has not yet desired to know. In this way the edge of the intellectual appetite is dulled, curiosity and interest are not excited, and the habits of self-dependence

and consecration, so absolutely necessary to a scholar, are not formed."

It is so much easier to *read* than to *study*, to filch literary treasures, than to delve for them in the mine, that few will consent to bear the fatigue of patient research. Most men prefer to be intellectual parasites, rather than be their own purveyors. But toil is as necessary to intellectual as to physical appetite. The effort to discover truth, where it is not patent, excites the curiosity, and imprints it, when discovered, upon the memory. The chief pleasure of learning is in the active pursuit of knowledge. The attention is arrested; the memory is strengthened; and the judgment is rendered discriminating by the selection of appropriate words, facts and illustrations, for the lesson.

Where a text-book is so stuffed with notes and translations that a student needs neither grammar, dictionary, nor manual of antiquities to understand his author, the time and money expended upon its perusal are absolutely lost. The book requires no intellect to understand it, and but a slight effort of memory to retain enough of its explanations to make a tolerable recitation from it; and then, its work is ended. The student is never master of the author he studies. He has only the ghosts of departed thoughts haunting the chambers of memory.

The information which, by an asterisk or numeral, is referred to a particular phrase or word, seems to be designed only for a specific purpose, as a guide-board always stands at the same angle of the road, to guide travellers in that place, and in no other.

Should the same idiom occur again, the same explanation will be needed. It seldom occurs to the learner, that a principle may be involved in the solution of his present difficulty, and that other like phrases or constructions are to be analyzed in the same way. If the same information is painfully gathered from books of reference, it will be more likely to be remembered. If notes are full and numerous, they should be bound in a separate volume, and left in the study of the learner, otherwise he is continually tempted to *read* his English commentary to his teacher. Why should he trouble himself to commit to memory that which is always in his hand, and can be referred to in a moment, in the recitation room?

The commentary of an editor should be suggestive rather than demonstrative, adapted to stimulate rather than to satiate curiosity. The furnished "aids" should be so prepared, as to throw the student upon his own resources, and teach him how to study; not to relieve him of the fatigue of mental effort, by furnishing not only the results, but the processes of the editor's researches. The "notes" should discharge the office of a Mentor, pointing out the road to literary distinction, and not performing the drudgery of a pack-horse, carrying the young idler, with all his "luggage" of vices, up the steep of knowledge. Helps rightly administered excite thought, and promote industry. When provided in excess, they stifle all love of liberal learning.

Idle and indifferent students always provide themselves with text-books that afford the most abundant

aid. Here their vigilance ends. The pleasure of reading is substituted for the labor of learning. This is better than absolute inaction. There is occupation in it, but "it is rather the swing of an easy chair, than the grasp and tug of a strong rower, striving to keep time with one stronger than himself."

All intellectual labor should be performed with zeal, with earnestness. Sydney Smith says of ordinary reading: "I am sure that a man ought to read as he would grasp a nettle: do it lightly, and you get molested; grasp it with all your strength, and you feel none of its asperities. There is nothing so horrible as languid study; when you sit looking at the clock, wishing the time was over, or that somebody would call on you, and put you out of your misery. The only way to read with any efficacy, is to read so heartily, that dinner time comes two hours before you expect it. To sit with your Livy before you, and hear the geese cackling that saved the capitol; and to see with your own eyes the Carthaginian sutlers gathering up the rings of the Roman knights, after the battle of Cannæ, and heaping them into bushels; and to be so intimately present at the actions you are reading of, that when any body knocks at the door, it will take you some time to determine whether you are in your own study or in the plains of Lombardy, looking at Hannibal's weather-beaten face, and admiring the splendor of his single eye; this is the only kind of study that is not tiresome; and almost the only kind which is not useless: this is the knowledge which gets into the system, and which a man carries about and uses like

his limbs, without perceiving that it is extraneous, weighty or inconvenient." Such testimony comes from all who have become eminent as scholars or writers.

But it is in vain to quote authorities to those who have resolved to cleave to their idols. The only language suited to their case is, "let them alone." It costs them no effort to remain as they are. A man may ruin himself as effectually by sitting still, as by acting ill. There are countless methods of gaining distinction in the kingdom of dulness; but there is but one way of becoming intellectually great.

In Cowper's poetic picture of ancient college halls, when discipline died, he says: —

"Then Study languished, Emulation slept,
And Virtue fled. The schools became a scene
Of solemn farce, where Ignorance in stilts,
His cap well lined with logic not his own,
With parrot-tongue perform'd the scholar's part,
Proceeding soon a graduated dunce."

Dr. Whewell, speaking of the examination for honors in Cambridge University, as it was conducted about the year 1800, says: — "Soon after the use of paper examinations, Manuscript Treatises, privately circulated, had been the main subjects of dependence and study; a result likely to follow from paper examinations. The ingenuity and energy of the students were employed not in overcoming the real difficulties of a standard course of mathematics, but in trying to divine and prepare for the line which the examination would take."

Dr. Whewell is, by general admission, the most

distinguished English mathematician now living. He is *totus in illis*, wholly absorbed in them when he teaches and when he writes; but still he is truly liberal in his estimate of the classics. He says:—
“If a person do not read and understand the Greek and Latin poets, historians, and philosophers, he cannot be deemed to have received a Liberal Education, though he may be ever so well acquainted with the discussions which have taken place, in modern times, respecting the antiquities and histories of those nations, or the peculiarities and merits of their writers. To be liberally educated, a man must have acquired knowledge of the languages, so that it is a solid and permanent possession, as the actual knowledge of a language is; and he must have familiarized himself with the classical writings, so that they have imbued and moulded his mind, as the literature with which we are familiar in youth does. If he have not done this, it is to no purpose, as constituting a really good education, that he reads translations and criticisms and dissertations. By such kinds of study he may know much about the Greek and Roman writers, as a man, by the study of Peerage books, may know much about the aristocracy of his own country; but he cannot by such a study imbibe the spirit of classical literature, which is, as we have said, the inheritance of the intellectual aristocracy of the world.”

We are often told that scholarship is no pledge of future eminence; that high rank, in college, does not insure high rank in life; that the decrees of partial faculties, are often reversed by an impartial

public. It is, undoubtedly, true, that, in the realm of mind as in that of nature, many promising blossoms mature no fruit. The prophecy of a blooming spring is not always fulfilled by a fruitful harvest. But it is very certain, that, if the spring puts forth no buds of promise, there can be no ripened fruit. It is very certain that the abundant blossoms are not the cause of a deficient crop.

So in the intellectual world, the active mind may be tabernacled in a feeble body; or the manly understanding, that can originate wise plans, may want tact to execute them; or highly cultivated native powers may be frustrated, in action, by a passionate temperament, or unpopular manners. But one thing is certain, that superior scholarship, other things being equal, is always an important element of success. It is highly prized by the ignorant, as well as the learned; and is among the first qualifications inquired for in a candidate for any place of honor or profit. It is, also, certain, that, in a majority of cases, good scholars do meet the expectations of their friends. The failures are fewer than is commonly imagined. When indifferent scholars or immoral scholars succeed, the miracle excites wonder; when men of high attainments fail, the strangeness of the event excites disgust; and their fall dishonors learning itself. The idle, the envious and vicious rejoice in it "as one that findeth great spoil." The fall of Lucifer excites more wonder than the obedience of all the hosts of heaven. A single comet calls out more stupid stargazers than all the fixed stars that shine in the immensity of space.

High scholarship is an invaluable treasure to a young adventurer. "Take the Cambridge calendar," says Lord Macaulay, (and no man living knows the worth of scholarship and learning better than he,) "take the Cambridge calendar, for two hundred years; look at the church, the parliament or the bar, and it has always been the case, that the men who were first, in the competition of the schools, have been first in the competition of life."

The English people prize scholarship above all price. Their students are trained for it in the schools; they labor for it, with unwearied diligence, in the universities; and when fairly obtained, it is a very sure passport to office and honors. It is not so highly valued with us; still, the triennial catalogues of our colleges may be appealed to, with the same confidence, with which Lord Macaulay appeals to the Cambridge calendar, for irrefragable proof of the practical value of a high rank in college. Names might be cited; but they will occur to you.

Another fact ought to be more fully understood and appreciated by students, to wit: that good character is quite as valuable in life as great learning. As an element of success, character, untarnished by crime, or the suspicion of crime, is invaluable. It cannot be over-estimated; it cannot be too carefully sought, or too scrupulously cherished. It is true, that knaves sometimes succeed better than honest men in the race of honors; but true success in life is to be estimated, not by popularity, but by usefulness; not by official rank, but by personal worth; not by outward splendor, but by inward peace.

I would, therefore, say to my pupils, resolve to go forth to the duties to which your country calls you, with a well disciplined, well stored mind, embalmed by the fragrant memory of a well spent student life.

The advice of Sydney Smith is not only pertinent, but witty and wise. "If any young man here have embarked his life in pursuit of knowledge, let him go on without doubting, or fearing the event; let him not be intimidated by the cheerless beginnings of knowledge, by the darkness from which she springs, by the difficulties which hover around her, by the wretched habitations in which she dwells, by the want and sorrow which sometimes journey in her train; but let him ever follow her as the angel that guards him, and as the Genius of his life. She will bring him out, at last, into the light of day; and exhibit him to the world comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above his fellows, in all the relations and in all the offices of life."

LECTURE III.

THE SCHOOL THE ALLY OF THE PULPIT.

BY REV. JOHN P. GULLIVER,

OF NORWICH, CONN.

It is always somewhat perilous for a man to attempt a discourse before the members of a profession other than his own. If he speak of topics with which he is more familiar than they, his observations will not be relevant to the occasion. If he speak of topics with which they are more familiar than he, he will assume, or at least will seem to assume, the place of an instructor, where he should be a listener and a learner. But there is between the professions of the religious and the secular teacher much ground common to both, which each may traverse, without infringement upon the special domain of either. There is an inseparable connection between the culture of the character and the culture of the faculties. I claim, and I propose now to defend that thesis, *that the proper education of the Mind has a tendency to secure the proper education of the Heart*; or, in other words, *that the School is the natural Ally of the Pulpit.*

I am aware that the sentiments of the religious world have not been uniformly in harmony with this proposition. The dogma, "Ignorance is the mother of devotion," has grown into a proverb among the advocates of prelatic authority and the admirers of a sensuous worship. For what religious advantage could accrue, in their estimation, from a culture which would only promote independence of inquiry, and a superiority to the influence of the senses?

At the opposite extreme of religious sentiment we find the same jealousy of the education of the mental powers. The formalist extols ignorance; the pietist echoes back a denunciation of learning. The religious enthusiast who, often with sincerity and true devotion, but sometimes without either of these qualities, counts nothing praise that is not ecstasy, and nothing prayer that is not agony, who measures his piety by the depth of his groans, and his spiritual joy by the height of his nervous excitement, is naturally suspicious of a culture which often inclines its subject to make melody in his heart unto the Lord, but not always "to make a joyful noise unto him;" frequently to "speak" in prayer as Daniel did, but not often to "cry and shout" as did Jeremiah; greatly to value "the peace of God, which passeth all understanding," but to esteem only in a secondary degree the intense joy which calls upon the floods to clap their hands, and summons the hills to a fellowship in its rapture. Such men have often been suspicious of a learned ministry, and more than suspicious of any education but that of the most elementary kind. Their accusation is not "Much learning doth make thee mad;"

but, "Much learning maketh men cold, and hard, and undevout." They look upon the school or the college as a freezer wherein the cream of the heart's devout affections is congealed the harder as the action of reception and combination about it becomes more intense.

For still another reason is this apprehension sometimes cherished of an evil moral influence from high intellectual culture. Those who hold strongly to the necessity of a renewal of the natural character, by a supernatural power, as the very starting-point of all personal improvement, and as the only source of personal excellence, cherish a very natural jealousy of any theory of human improvement which, even in appearance, substitutes culture for change, and development for regeneration. They tremble when they hear learning extolled, lest piety shall be undervalued. They cannot be hearty in this sympathy with the public interest in education, from a secret fear lest the lofty school-house shall overshadow the humble church, and lest richer offerings shall be laid upon the shrine of literary renown, than are offered upon the altar of the Lord.

These cases are to be regarded only as examples of the distrust which, even in this age and in this land, is felt toward our system of popular education. This distrust is operating to an extent which, perhaps, we fail fully to appreciate, to check the progress of educational improvement. It has been exhibited with no little violence in the loud charge that our schools are sectarian, because the Bible is used in them; and in the still louder charge that they are "godless schools,"

because the priest does not occupy the chair of the teacher, and because the list of studies includes neither catechism nor creed. Even among Protestants there are those who have been so accustomed to associate all religious influences with certain forms of worship and modes of speech, that they stand aloof from a system which, in the absence of these, appears to them to furnish no culture for the noblest faculties of our being. In Europe, an almost universal public sentiment demands the connecting of the school with the church as the only guarantee of a proper religious training. That sentiment has its representatives here. No small part of the apathy exhibited toward our schools, as now established, and no small part of the opposition which any proposal for an enlargement or improvement of the system uniformly encounters, can be traced to this source. In truth, we in this country stand alone, as regards this question. The idea of dissociating special mental culture from special religious teaching, is emphatically an *American* idea, or rather, I should say, is a New England idea. It was left to the Puritans to evolve this enlarged and truly liberal conception of education. It was left to the descendants and imitators of the men everywhere spoken against as the embodiment of bigotry and exclusiveness, to unfold and gradually establish a system which should secure to the entire community the benefits of the best schools and the best teachers, while yet the religious opinions of no one should be disturbed, and the religious character of no one imperilled. They believed that in the school-room all the sects might occupy common ground. They be-

lieved that there, while the peculiarities of each should be passed in silence, the foundation upon which each in its own way should rear the superstructure of morality and piety might be laid, — first, by the use of the Inspired Book, which all alike revere ; and, secondly, by the inculcation of those principles of rectitude, which all alike acknowledge ; but chiefly by that broad mental culture and liberal learning, which they believed to be the natural antecedent and attendant of moral improvement.

Were our fathers right in these views ? I do not ask this question in regard to the use of the Bible in the school, though we must yield our hearty assent to the principle that, as we are a Christian nation, and not Pagans or Mohammedans, or Jews or Deists, the peculiarities of any sect which would exclude the Christian Revelation cannot be respected. Our toleration must necessarily stop somewhere. Our fathers wisely attempted to include in it only those who believe in an open Bible, which all may read, and which all have a right to interpret. Nor do I refer in this inquiry to the propriety of communicating instruction upon those general principles of virtue and piety which men of every religious name agree in considering true and fundamental. But we ask, Were our fathers right in taking the broad ground that our schools are not “godless schools,” and “fountains of infidelity,” but that, on the contrary, they positively contribute to the formation of a moral and religious character, simply by the communication of sound learning and thorough mental discipline ? In other words, Is there in a well-balanced and well-conducted

mental culture a moral and religious value, independent of all other influences, which should quiet the apprehension of an irreligious or demoralizing tendency in our system of public school instruction?

I hesitate not to give an affirmative answer to this inquiry, and to repeat the proposition already made, that the proper education of the Mind has a direct influence to secure the proper education of the Heart; or, in other words, that the School is the efficient Ally of every truly Christian Pulpit.

In support of this proposition, we first naturally resort to an argument of a general nature which covers the whole ground of culture, physical, intellectual, and moral, while it vindicates the pursuit of Knowledge in all its forms. We ask, then, *Had not the Mind and Heart the same Creator?* Were they not formed to move on together, constantly acting and reacting upon each other? Can either receive a healthy development, according to the laws imposed upon it by the Creator, while the other shall fail to feel an animating influence? What does analogy teach us? The physical system and the intellectual are thoroughly inter-dependent and sympathetic. A diseased body produces a deranged mind. A deranged mind wears out the body and disturbs all its healthy functions. On the other hand, a vigorous physical system sends its strong pulsations through the whole intellectual and moral nature. Intellectual greatness does not repose in the depths of the spiritual being only. It dwells also in this organized brain, this bounding heart, these swelling lungs. Poetry and eloquence never abide in hospitals. Fame never

placed her laurels on the brow of a sick man. Great men must have strong bodies as well as master minds. The apparent exceptions to this rule are only apparent. They are cases in which some special disease is resisted by the combined power of a vigorous constitution and a determined will. But no amount of mental force can compensate for the lack of general bodily vigor. Either the mind must slumber, or it will shake in pieces the frail fabric which it inhabits, as a powerful steam engine will sometimes rack the frame of a slightly built ship, in whose construction ambition and economy have been forced into a dangerous copartnership.

So is the moral nature affected by the physical. No man can doubt that disease is the prolific source of guilt. No man can doubt that were dyspepsia, and neuralgia, and morbid cravings, in all their varieties, removed from the bodies of men, a large portion of the moral disease which affects their minds would also be removed. As moral corruption produces physical disease, so disease, in its turn, aggravates the evil from which it springs.

Now we simply claim that the law which is confessedly applicable to the relations of the body and the mind, and of the body with the moral constitution and character, is the law which also governs the relation of the intellect with the moral nature. We simply claim that the right culture of the mind will, like a healthy condition of the body, tend to promote a sound condition of the moral faculties, and that the effort to establish right habits of mind is in fact the indirect means of establishing right moral habits.

Objections will doubtless occur to many minds at this point, which can be more conveniently considered now than hereafter. You will recall a class of men, of whom Byron and Shelley are examples; another, to which Spinoza and Hume belong; another, which would include many of the savans of France, and rationalists of Germany; another, of which the sneaking demagogue is a distinguished representative, who is not wise, but only wily; who is not politic, but simply false; who triumphs by cowardice, and rules by mingled arrogance and fawning. Here is talent, you say, cultivated talent. Here are the results of education, — education of the most elaborate kind, — continued through years of study or practical experience. Yet these results curse him who has secured them, and curse the world. To meet the difficulties suggested by such facts, three modifying statements need to be made.

First. We do not assert that mental culture is the *only*, or the *chief* source of moral excellence. We fully accord with the sentiment that the controlling affection or purpose of the soul is the only seat of moral character, and that, until this is changed by a Divine power, nothing of true goodness has been secured. But this does not invalidate the truth of our proposition, that mental culture is a means of moral improvement, even though it occupy a subordinate place. Religious instruction is certainly a means of moral improvement, and yet this alone would never produce real goodness. Parental training is also such a means. Yet this alone never made a truly good man. Mental culture is worthless, if

unattended by higher influences. Like seed sown in the soil, its *tendency* is to spring up and bear fruit. But without sunshine and tillage, and the blessing of Heaven, it will bring no fruit to perfection.

Secondly. We do not assert that mental culture, however elaborate and perfect, *necessarily* produces a favorable moral result, but only that it has a *tendency* to do so. There are higher powers at work in the human soul than those which belong to the intellect. The acute sensibilities, the glowing passions, the lordly will, may assert their supremacy over the duller understanding. Under their higher law, the laws of the intellect may be set aside, and an abnormal, perverted action ensue. Fine talents may be used for unworthy ends ; acute reasoning powers may be employed to make the worse appear the better reason ; or, if the intellect, as is often the case, persistently maintains its integrity, an intestine war is kindled, in which it is sure to be vanquished. This view of the case must be held as the justification of the reply made by a distinguished Divine to an irreligious son, who asked his father to give him a liberal education. "An education !" was the answer ; "I would as soon put a sword into the hands of a madman !" But these undoubted facts do not invalidate our position, that right mental culture has a *tendency* to secure right moral action. Those perversions and resistances which make the truths of Revelation a savor of death unto death, do not change their tendency, nor invalidate the great fact that they were "ordained to life." So we assert that the *tendency* of right mental culture, however it may be overborne, is to elevate and purify.

The clever trickster in politics or trade, when the excitement of the game is intermitted for an hour, despises himself and loathes his mode of life. The very shrewdness by which he detects the character and motives of others becomes the ally of his conscience in detecting his own. The philosopher, amid the triumphant march of his grandest speculations, encounters a great truth which he cannot lay or evade, but which, like the seer who confronted the Highland Chief, bids him "Beware!" The very clearness of his mental vision compels him to see what a less cultivated mind could easily overlook. The Poet who has bound his genius to the car of Lust, is too elevated in intellect to be insensible to the degradation, however powerless he may be to escape from it, and in strains that change our indignation to pity, exclaims

"My days are in the sear and yellow leaf,
The flowers, the fruits of love, are gone;
The worm, the canker, and the grief
Are mine alone."

Thirdly. It should be observed that our proposition embraces only *proper* mental culture. We have no defence to set up in behalf of any of the numberless shams which usurp the holy name of education. The education of which we speak is that double process of instruction and training by which every power of the mind is prepared for the highest efficiency of which it is capable. If you complain of an evil moral influence from that education which communicates instruction, but omits the training of the mind to receive instruc-

tion, I have nothing to say. If you deride the folly, and mourn over the results of the education which simply trains the tongue to glibness of speech, the fingers to dexterity in executing intricate symphonies, the feet to tread the mazes of the dance, and the whole being to be the slave of fashion, your derision and your mourning shall be echoed back with reduplicated earnestness. If you tell us of mathematicians so exclusively mathematicians as to be as incapable of appreciating the grandeur of moral truth, as a sextant would be of measuring the sublimities of Niagara, whose altitude it determines to a nicety, we should with one voice condemn a culture so partial. We have no word of apology to offer for an education which, either in this direction or in any other, develops a monster in the stead of a man. We well understand how readily such unnatural developments become diseased developments, and how soon they poison the whole nature. The education for which we claim an elevating moral power is the education which includes the careful systematic training of every faculty of the intellect. It commences in the nursery with the cultivation especially of the powers connected with the senses. It is continued in the Infant School, where, under the eye of a teacher skilled in the nature and classification of the mental powers, each faculty, by a combination of discipline and play, receives a gentle impulse, and is started in its growth. From this seed-bed (to borrow the language of horticulture) the living plant is carefully transferred to the nursery bed, — the Primary School, — where it receives its first stimulus in the

form of instruction. But the wise cultivator will apply his "fertilizers" in very moderate quantities to the young plant. He will be in no haste to force a production of the fruits of knowledge. If the alphabet is taught, it is chiefly for the training of the mind to use its powers of perception, discrimination, and retention. If the elementary principles of science are introduced, it is not to make infant philosophers unnaturally wise and precociously learned, but only to harden the muscle and stiffen the nerve of the mind, that maturer years may produce, not the prodigies of the dwarf, great only in comparison with the littleness of the stock upon which they hang, but the sound, ripe, and abundant fruit of the full-grown tree. This education will be conducted on the same principles through all the grades of schools. Culture, not acquisition, will be continually the grand object in view, and this culture shall be a uniform and complete culture, so arranged that the mind shall attain its full proportions, — the "measure of the stature of a perfect man." In short, the education we advocate is the education which makes men, not dictionaries, nor encyclopædias, nor living repositories of poetical selections and classical gems, nor walking frames for logarithms and diagrams, but *men*, clear in perception, firm in understanding, delicate in taste, large in the range of their vision, — men who are valuable for what they are, not for what has been poured into them, — men who are not mere scholars, but creators, moving through the universe of thought with a monarch's mien, and acting upon surrounding minds with an original, spontaneous, and inexhaustible force.

We say that such an education as this of the mind is an education for the heart also. We affirm that its whole tendency is to refine, elevate, and purify the moral nature. And now that we have defined our position, it hardly seems necessary to defend it. The simple explanation of our proposition, by the statements and analogies now introduced, is the best argument we could offer in its support. It will only therefore be necessary to glance, in quite a cursory way, at the considerations which directly justify the view we have adopted.

1. First, then, consider the influence of proper mental culture in promoting *truthfulness of character*.

In using the term truthfulness of character, I mean something more than veracity, which is the correspondence of our words with known facts, — more than sincerity, which is the correspondence of our expressions with our thoughts and feelings, — more than candor, which is the correspondence of our estimate of another with his real sentiments and character, — more than mere fairness of mind, which is the correspondence of our conclusions with just premises. I mean a quality which includes all these — and more. I mean that truthfulness of character which the Psalmist describes as “truth in the inward parts;” which is not content with accuracy in words, but demands accuracy also in thought and feeling; which not only deems it a sin to deny the truth, but the highest misfortune and a crime not to possess the truth. I mean that truthfulness which is nothing less than a universal love of all truth, and a burning desire to read and interpret all God’s utterances to

his creatures. I mean that truthfulness which is communicated to the character by the presence of two great master-passions, — a love of the intrinsic beauty, and order, and harmony, of truth itself, and a love of that Great Being to whom truth is a language, uttered in laws, phenomena, providences, and Revelation.

It is plain that such truthfulness of character has both a moral and an intellectual side.

It is on the one hand the foundation of all moral excellence. Moral excellence necessarily presupposes that its subject has been honest, — honest with himself, honest in estimating his obligations, honest in fulfilling them. Truth in opinion, and truth in feeling, are absolutely essential to right moral action. An error is an incipient crime. Though it may seem, like a malignant star in the depths of space, to lie far back from the sphere of morals, among the purest intellections of philosophy, yet by a thousand lines of logic will it eventually connect itself with practical truths and our daily life, while, by its disturbing influence, it will gradually swerve from their just orbits the sentiments and volitions, and spread strange discord with attendant guilt over the entire realm of moral action.

The relations of truthfulness to the interests of the universe, also place it among the prime virtues of the character. A world of general distrust would be a world in ruins. Confidence in the truthfulness of our fellow-men is the bond which holds society together. Confidence in the truthfulness of God is the gravitation which ensures the repose of the universe. The conscience defends with intense jealousy a possession so

vital to the individual, and to the whole realm of intelligent existence; the sentiments cluster admiringly about it as the paragon of beauty; the reason bows reverently before it as the embodiment of dignity and excellence; the lordly will owns its just authority. Thus enthroned in the soul, it is admired and honored. Its various manifestations are the favorite virtues of men. The man who never fears to utter the whole truth, the man of frankness, of sincerity, of candor, of fairness, is the man highest in honor among his fellows. Many may be his vices, and his crimes even, but if he be *true*, though only in the very partial way possible to such a character, he is a hero in our eyes. Let him, on the other hand, lack any of these qualities; let him be uncandid, insincere, cowardly, adapting his words to his interests or his fears, and though he were punctilious as a monk, another Howard in his beneficence, and a very saint in devoutness, we call him mean. We can sometimes invest an assassin with heroic qualities. But a liar, a trickster, a flatterer, an intriguer, is, in the eyes of all men, first corrupt, then contemptible.

Our spontaneous moral sentiments, then, our estimate of the demands of the general good, and our knowledge of the workings of our own minds, all sustain the statement that truthfulness lies at the foundation of all moral excellence.

But as we have remarked, this truthfulness of character has also an intellectual side. Truth is the material upon which the intellect acts. All just mental culture develops a love of truth, along with the power to grasp and use truth. Who thinks of train-

ing himself to believe a lie? Who wishes to endure the toil of study only to store his memory with falsehoods? Least of all is this the aim of the scholar. Scholarship, in its distinctive meaning, is exact knowledge. The pride of the true scholar is his accuracy. This is the unmistakable badge which distinguishes him from the literary quack. The love of accuracy commences with the earliest studies of the nursery and the infant school. It may be fostered by the judicious, earnest teacher, through all the gradations of school-life and academic training, until in the pursuit of some chosen profession, it becomes a passion under whose eager pressure, incredible toil is most cheerfully endured in the search for exact and certain knowledge. Look at the history of scholars! It is everywhere and always the history of mighty struggles, of Titanic labors, and of perilous enterprises in search of truth — the *exact* truth, without any admixture of error. The history of Philology, and especially of the ancient literature and languages, is one unbroken illustration continued through centuries of the love of the scholar for accuracy. So unwearied have been the efforts prompted by this spirit, that to-day, after all which had previously been accomplished, the university graduate of twenty years standing, accurate as his attainments may have been at that period, is at fault amid the new arrangements and terminologies of the grammars and lexicons which a yet more precise and philosophical scholarship has produced. All the departments of natural science bear ample testimony to the same great characteristic of scholars. The love of exactness has carried the devotees of science

through toil and peril, from the icy promontory where Kane established his winter observatory, to the burning deserts and flooded jungles of Africa, where Barth and Livingstone braved the fever and the savage. The love of exactness not only led to the grand discoveries of the earlier astronomers, well named the legislators of the skies, but it has followed the brilliant achievements of Copernicus, Kepler, Galileo, and Newton, by the labors of a host of observers, who, in no expectation of a success which should challenge general attention, have labored to bring to an absolute perfection these great results. The accuracy of modern astronomy now marks the infinitesimal part of a second in time, and measures microscopic distances by long lines of decimals which are the product of months of toil, and the issue of almost interminable labyrinths of figures. Nights of observation, and months of calculation, the merest drudgery which can be imagined, are necessary to secure the minutest addition to the present stock of astronomical knowledge. Yet all this is not only cheerfully endured, but enthusiastically undertaken. I have seen in the Russian observatory at Pulkova, the best appointed in Europe, the spot where the venerable Struvé, lay upon his back through the long hours of the northern winter night without the relief of artificial heat, using an important and delicate instrument in correcting the already astonishingly accurate discoveries of a long line of enthusiastic observers. His noble sons are engaged with him in other laborious employments of the observatory. But their only reply to a question intimating that the results would hardly justify such excessive

toil, expressed most earnestly the feeling that no toil could be considered excessive that should add in the least to the precision of astronomical science. Take as a farther illustration of this love of accuracy, the labors of scholars in editing the MSS. of the inspired writings, in the progress of which two thousand five hundred and seventy MSS. were so carefully examined, that the minutest variations, extending even to the punctuation and accents, were all discovered and catalogically arranged. Remember that Michaelis devoted thirty years to this critical labor; Kennicott ten years; while the investigations of Mill, Bengel, Westein and Griesbach, and more recently of Nolan, Matthie, Lawrence, Hug, and Schlotz, were not less gigantic, the whole bringing out a result, well characterized by Gaussen, as "great only in its nothingness," that no variation affecting in the least any important doctrine or fact could be discovered.

Illustrations of this kind might easily be drawn from every branch of human inquiry. Intellectual culture, when its tendencies have not been overborne by the superior strength of the passions, or the depraved will, has always produced, and must from its very nature produce, an earnest, absorbing, quenchless love of truth. The moral and intellectual natures act and react upon each other. This truthfulness of character, on whichever side of our nature it has its origin, will extend its sway and establish its supremacy over the whole mind. If it strike its roots in the intellect, and is there cultivated and developed, it will spread its luxuriant branches far beyond the boundaries of the perceptive and reasoning facul-

ties, and will bear the richest fruits of virtue and piety within the sphere of moral action. If it originate, on the other hand, in the soil of the heart's purest affections, and is there nourished by the love of God and of the words of God, then it will send over its strong growth to adorn the field of intellectual action, and will bring within the reach of science, as the annals of Christian scholarship abundantly prove, the the most magnificent results of human inquiry. Every teacher, therefore, who, by his own thoroughness and accuracy, produces a habit of accuracy and a love of exact learning in his pupil, is imparting to that pupil a universal love of truth. He may never repeat the story of Ananias, he may never comment upon the command, "Thou shalt not bear false witness," he may never unfold the horrors of that "lake of fire" where "all liars have their part," but he is contributing in no slight degree to the success of those important teachings simply by inspiring a scholar's love of exact truth, and by awakening a scholar's contempt for the shams of the pedant, the frauds of the impostor, and the superstitions of the ignorant.

2. As the second direct argument to show the parallelism between intellectual and moral culture, I would adduce their common inference in promoting the *spirit of faith*.

Faith is not, as many absurdly suppose, a disposition to believe without evidence. This disposition is sometimes termed credulity, and sometimes incredulity, but it is never with propriety termed faith. Credulity is the disposition to believe positive propositions without evidence. Incredulity is the disposition to believe

negative propositions without evidence. Some men pride themselves upon their incredulity, thinking that the disposition to believe that a statement is not true, shows a higher wisdom than the disposition to believe that a statement is true. It is plain, however, that in both cases there is belief, the difference being simply in the negative or positive character of the propositions believed. There is doubtless more stupidity of intellect, more imprudence, and more folly exhibited among men in that form of credulity which consists in disbelieving on insufficient evidence, than in that which consists in believing on insufficient evidence. The radical vice in both cases is an insensibility to evidence, caused either by mental obtuseness or moral defects. There is still a third state of mind possible, in which there is absolutely no belief at all, either that a proposition is true, or that it is not true. This state is proper only in the entire absence of all evidence, or in the perfect balance of evidence. If there be the slightest preponderance of evidence, the mind should yield a belief in proportion to this preponderance. The refusal thus to graduate the opinions by the evidence, exhibits the same radical vice as the two states of credulity and incredulity just described, viz. : a mental or a moral insensibility to evidence.

Faith, in distinction from these forms, both of credulity and disbelief, consists in an exquisite sensibility to the force of evidence. It was once thought a proof of superior penetration, to doubt the practicability of the application of steam to navigation. But while the sages who ridiculed Fulton as a visionary,

are forgotten in their insignificance, that man of *faith*, who believed, because he had evidence to believe, and said because he had courage to speak what he believed, that "it was not unreasonable to suppose that in coming years a uniform speed of twelve miles the hour would be attained by the use of steam," — is almost adored, as the great man and the wise man. It is but yesterday that the "Thunderers" of the press, both in England and America, were demonstrating the impossibility of magnetic communication between the continents ; but before the ink was dry upon their pages, the work was done, and faith laid the Atlantic Telegraph, a triumph whose grandeur is not at all diminished by the temporary postponement of its consummation.

Faith, I repeat it, consists in an exquisite sensibility to the force of evidence. It is said that in some astronomical observatories there are levels connected with the chief instruments, so delicate in their sensitiveness as to respond to the pressure of the hand, even though applied to the column of solid masonry, which, in such cases, supports the apparatus. Such a level is faith in the mind. It feels at once the pressure of any new force, even the slightest, which the presentation of new evidence may create, while it indicates with perfect exactness the balance of opposing considerations.

Now the point before us is to prove, that faith, like truthfulness, has both a moral and an intellectual side, and that its culture in the intellect will aid its development in the heart.

It is plain that faith has its origin in that love of

truth which we have just now considered. The desire to know the truth, naturally precedes the cordial belief of the truth. In its origin, therefore, faith partakes both of a moral and an intellectual nature.

But in the analysis of faith itself, this two-fold character appears still more distinctly. Faith, in its fullest sense, is first the power to perceive evidence which is wholly an intellectual trait, and secondly, the disposition to yield to that evidence which is wholly a moral trait. When this disposition to yield to evidence is carried so far as not only to command the assent of the understanding, but also to secure the consent of the will, the control of the feelings, and the direction of the life, then it becomes the religious faith which, in the Holy Scriptures, is made the condition of salvation. Such a faith brings its possessor into entire harmony with the universe of which he forms a part. It puts his whole being into precise correspondence with the reality of things, — that is, with truth. It makes his relations perfect, first with his Maker, then with the law of his Maker, then with the works of his Maker. The moment we grasp this broad conception of faith, we understand the mystery of its relation to the scheme of the Gospel, and apprehend the deep philosophy of the declaration, "Without faith it is impossible to please Him."

Now, though it is not the province of the teacher as it is of the preacher to inculcate this disposition to yield to evidence as a religious duty, it is his prerogative to establish those mental habits and tastes which belong to it, the tendency of which, if uncounteracted by an evil heart, is most decided and effective in se-

curing its full establishment in the soul. Every effort which he makes to strengthen the powers by which evidence is grasped and weighed, the perception, the memory, the judgment, and the reason, he may justly regard an effort to lay broad and deep the foundations of moral excellence. Whenever by the contagion of his own enthusiasm, he inspires a loyalty to truth which bows reverently before those insignia of its presence—the evidences by which it proclaims its authority, and whenever he, on the other hand, awakens, in sympathy with himself an intense disgust for all the various counterfeits of those evidences—the sophistries, the assumptions, the equivocations, the falsehoods which are everywhere the weapons and the armor of irreligion, of oppression, of cruelty and of crime, is doing a work of moral grandeur second only to his who is sent forth to proclaim, “He that believeth shall be saved, and he that believeth not shall be damned.” The late Professor Bela B. Edwards, of Andover, who still lives in the memories and the hearts of his pupils as the nearly perfect model of the true scholar, was accustomed to encourage the utmost freedom of inquiry and discussion in the lecture room. But if, on any occasion, he discovered the love of truth yielding to the desire of victory, he would pause, and, with the most serious earnestness of manner, as if the revered memory of some dear friend had been rudely trifled with, would exclaim—“Young gentlemen! be *truthful* in your scholarship! It is dangerous to sport with evidence. The Book of Revelation must not be the arena for intellectual gymnastics. Truth reveals herself only to the gentle

gaze of faith. She shrinks from the brazen stare of the challenging combatant." The class would be hushed and awed by this mild admonition, and we felt that truth was a sacred thing — the utterance of God — and we bowed before its majesty as in the very presence of Jehovah! Ah! this reverence, this loyalty, this deep abiding love for the great monarch of the intellect — for Heaven-descended, changeless, eternal *truth*! Its very presence in the mind of the teacher invests him with authority and arms him with power. Upon the soul of the youngest pupil he may write in ineffaceable characters those noble words, — "*Be truthful in your scholarship!*" And when he has written those words, he has given to that mind the first principles of the *faith*, which, with the added teaching of the Divine Spirit, will "work by love, and purify the heart, and overcome the world."

3. But I commend to your acceptance the proposition of my discourse upon still a third ground, which is, that the pursuits of the scholar tend to cherish that spirit of *self-control, of high endeavor, and of strong resolve*, which is one of the most important elements in all moral excellence.

The annals of scholarship abound with illustrations of the development of this power of the will. Brain labor taxes both the body and the mind, as no other labor can. It demands, consequently, a higher effort of will. It encounters more resistance from the love of repose. It meets with more obstacles from debility and disease. Its products require the utmost strain of the faculties. Many of its processes are essentially processes of creation. The laborer simply changes

the forms of matter by his muscles. The artificer uses his mind in the acquirement of a skill which is taught him, — “he learns his trade.” The man of business is, in most of his labor, a man of routine. But the inventor, the projector of great enterprises, the scholar, who, by compilation and arrangement, grasps and wields the learning of ages, the orator, mighty in argument and appeal, the poet, who gathers forms of beauty from all the realms of nature into new combinations of imagery and of speech, — all these are creators. They do not, like the Great First Cause, create something out of nothing. But, from the elements within their reach, they bring into being that which had no being before. This labor is the travail of the brain! These new intellectual existences are brought forth in sorrow and with groans. No human struggle, except the struggle with evil habit, is so severe. Only the most determined resolution of a will that grows stiffer under pressure, and stronger before opposition, is equal to this work of grasping, arranging, or originating ideas. The experience of every teacher who hears me will confirm this testimony. You know the difficulty of confining the mind of a healthy, vigorous child, to the first lessons of the alphabet and the spelling-book. And you know how this difficulty continues through all the grades of scholarship. But you have marked also how, under judicious training, this feebleness of will disappears. You have marked how, though the obstacles grow more formidable and the labor more severe, the strength of your pupil, and his courage,

and his enterprise increase, till, — like the gallant ship, which seems to exult as she meets the rolling battalions of the storm king, and grows defiance, from truck to keel, as she presses upon the very breast of the opposing gale, — the matured scholar courts the problem which is to task him, and remembereth not his anguish in the joy of a fresh achievement, in the mastership of a new acquisition.

Now our assertion is, that this strengthening of the will, in the direction of self-denial and self-control, has a tendency to prepare it for moral conflicts and triumphs.

In this assertion we are not losing sight of the great principle so often referred to in our discussion. We still hold that these subordinate purposes of the will which enable the scholar to deny and contro' himself, that he may secure intellectual triumphs, are not, in any sense, the seat of moral character. That resides only in the great governing purpose of the mind; and no real progress in moral goodness will be made until that master-purpose be transferred from the service of self to obedience to God. But we are now speaking of *tendencies*. And we say that the tendency of the discipline which trains the child to habits of industry and frugality, is a tendency to good, even though, under the perversion of a selfish purpose, it may result in making him a miser, — that the tendency of habits of temperance and chastity is good, even though some Napoleon may press such habits into the service of a bloody ambition, — that the tendency of courage and perseverance is good, even though an Arnold may pervert them to the purposes

of a traitor. The evil in such cases is in the perversion, not in the tendencies. So the habits of the scholar tend to save him from the lowest and most hopeless forms of moral degradation, while they give him the stamina and the nerve which are absolutely necessary in the attainment of moral excellence. For what is the scholar's determined control of self, and his manful battling with difficulties, but the counterpart of that moral conflict which gives the grander triumph over "the world, the flesh, and the devil?" When, by gentle persuasion, or animating encouragement, or rigid discipline, you train the youthful mind to curb its impulses, to moderate its desires, to control its passions, to apply its powers to labor, and to gird on its armor to contend with the foes of its intellectual progress, you are instilling principles and forming habits, which will require only the direction of a Divine influence, to transform your pupil into a moral hero, and to place upon his dying lips the exclamation, — more noble than the last words of a Decatur or a Wolfe, — "*I have fought the good fight!*"

4. The last argument I would adduce to establish the parallelism between the education of the intellect and that of the heart, is connected with the relations of the *imagination* to both these forms of culture.

The office of the imagination, in developing the finest minds and the highest forms of religious character, is a theme which has been much less frequently handled than the proposition that its abuse is the grand cause of intellectual feebleness and moral corruption. So exclusively have the evils of an uncurbed

or debased imagination been held up to the public gaze, that not a few esteem it the first duty of the educator to trample out this spark of divinity from the youthful mind. One of the earliest exhortations which comes to the child, both from the family fireside and the teacher's desk, is, "Dismiss your idle fancies and busy yourself with something useful," which, being interpreted, means, "Have no communion with the unseen. Shape in your fancy no ideal forms of material beauty or moral loveliness; build up in your airy thoughts no castles, whose walls are to be laid by your own toil and defended by your own valor. Call every sublime aspiration nonsense, and every bright vision a silly dream, and think only of things that can be measured with a tape, or weighed with a steel-yard, — things that are solid and have a value in the price-current; and, as for your hopes for the future, expect to be just what the generation of diggers and delvers have been before you — no more, no less." This is what is ordinarily called common sense. It is under the influence of such common sense as this that our school-houses, from the village corner to the city park, have been built in closest imitation of packing boxes, without one line of architectural beauty. For the same reason it is that neither bust nor picture can be found upon their dreary walls, while often the unpainted benches, rusty stoves, and rough floors, frown grimly on the little bouquet which some gentle child, whose education in common sense is not quite yet complete, has ventured to lay, by the side of the rattan, upon the teacher's table. But it will not be always so. A more liberal age is dawning upon us.

The time is at hand when the unquestionable evils of an untrained imagination will be removed, not by crushing out this noblest of the mental powers, but by developing its proportions, and directing its activities, in accordance with the canons of a refined taste, and the principles of a pure morality. Then will another, and, if possible, a more potent influence, go out from the school-house to the sanctuary. When the preacher speaks of the glories of the Invisible God ; when he unfolds the splendors of the city " whose gates are pearl, and whose streets are gold ; " when he paints, with a prophet's inspiration, that " outer darkness," with its horrors of rage and woe ; when, in a word, he endeavors to convince his hearers that only the things that are unseen are eternal, permanent, and real, while the things seen are all temporal, changing, and empty, he will not, as now, awaken in some simply a wild superstition, which seizes the emblem, but comprehends not the reality it images forth, while others stare in stupidity, incapable of grasping a thought which lies beyond the reach of the senses, but he will present his spiritual discourse to men who are habituated to dwell without the sphere of sense ; to whom the abstract forms of general truths are the most solid of realities ; to whom every image of Holy Writ suggests a great spiritual fact, to the expression of which language is utterly unequal ; to whom Eternity is more tangible than Time ; in whom God dwells, — a conscious presence, an actual person, a felt and constant power. The culture and training of the imagination in the school is yet to produce the most sublime results in the sanctuary.

The School the Ally of the Pulpit — this is our proposition. The analogies of our being, the manifest tendencies of right mental culture, — first, to produce *truthfulness of character*; secondly, *an intelligent, but lofty faith*; thirdly, *a will that shall master the appetites and conquer difficulties*; and fourthly, *an imagination* that shall lift the soul from the tangible to the ideal, and sweep it onward from the present to the future, — these have furnished the arguments by which we have defended it.

Here our discussion must cease, for want of time, but not for want of material. For we live in a world of adaptations and harmonies, and the same Great God is over all, ruling with a definite plan, and a single purpose. Under such an administration, the right culture of any of our faculties is sure to contribute to the elevation of our whole nature, unless we resist its tendencies and overbear its natural action.

It is from the elevation we have now reached that the true dignity of the teacher's work is seen, and the real boundaries of his responsibility. The perfecting of our systems of education will tear up the roots of the most pestiferous moral evils. *Sound learning is the grandest ally of Christianity!* In the great struggle for the world's emancipation, the teacher and the preacher stand shoulder to shoulder. Though the one may be the light pioneer, opening the way through glade and thicket, or the humble delver who slowly and patiently throws up the long line of breast-works, or the bold sapper who undermines the enemy's strong-hold, while to the other is assigned

the more prominent operations of the open conflict, yet are they toiling in a common cause; and in the last grand assault, which is to give "the Kingdom, and the greatness of the Kingdom under the whole Heaven," to the Most High God, they will gather from every quarter of "the world's wide field of battle," to mount side by side upon the parapet, and to wave together upon the citadel the flag of triumph! Instructors of youth! as a most humble representative of the noblest calling ever committed to man, — the ministry of reconciliation, — I give to you the right hand of fellowship and sympathy. We claim you as comrades in the warfare with sin. We assert your right to interweave with the crest which so honorably adorns your armor, as the foes of ignorance, the noble heraldry of the soldiers of the cross! Vindicate, for yourselves also, your rank in this most royal order! Let the practical results of your individual labors demonstrate, beyond all possibility of cavil, the soundness of our proposition, *that every well-taught secular School is the efficient Ally of every truly Christian Pulpit.*